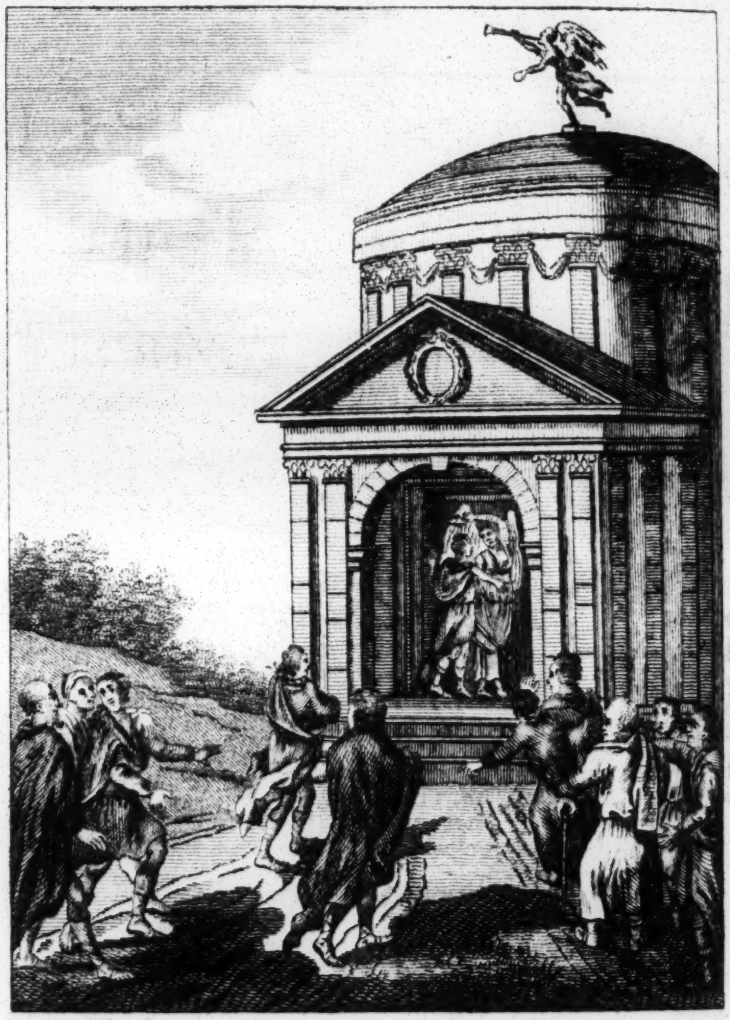

High on a Rock of Ice the Structure lay,
Steep its Ascent, and Slipp'ry was the Way;
On this Foundation FAME'S *high Temple stands;*
Stupendous Pile, not rear'd by mortal Hands.
Here godlike Chiefs in darker Ages born,
Or Worthies old, whom Arms or Arts adorn,
Who Cities raisd, or tam'd a monstrous Race,
The Walls in venerable Order grace:
But Chief were Those, who not for Empire fought,
But with their Toils their People's Safety bought.

Pope.

THE

WAY to the TEMPLE

OF

True HONOR and FAME

BY THE

PATHS of HEROIC VIRTUE:

EXEMPLIFIED IN

The moſt entertaining LIVES

OF THE

Moſt eminent PERSONS of both SEXES:

On the Plan laid down by Sir WILLIAM TEMPLE
in his *Eſſay of Heroic Virtue.*

In FOUR VOLUMES.

By W. COOKE, A. B.
Fellow of NEW COLLEGE, *Oxford*, and
Chaplain to the Moſt Honorable the MARQUIS of
TWEEDDALE.

VOLUME II.

Abhor'd the Tale, which vain Amuſement brings,
Tempts the frail Mind, and tickles 'till it ſtings;
But bleſs'd thoſe Lines, that, in each faithful Page,
Impart the Fruits of far-experienc'd Age,
Founded on Truth, the youthful Heart which mend,
And precious Uſe with various Pleaſure blend.

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Holbourn, LONDON.
M,DCC,LXXIII.

THE

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THE WAY to the TEMPLE OF True HONOR and FAME, BY THE PATHS of HEROIC VIRTUE.

CHAP. I.

Of ARISTOMENES.

THE Meſſenians, who had for a long time borne the cruel treatment of their inſulting lords, the Lacedæmonians, became at laſt unable to ſuſtain it longer. ARISTOMENES, the ſon of Nicomedes of Andania, deſcended of the royal family, was the principal promoter of a revolt. He was bold, enterprizing, intrepid, a man of ſtrong judgement, ſtrict honor, and enthuſiaſtically fond of liberty and his country. He perceived that the Argives and Arcadians were friends only by force to the Spartans, wanting

and wiſhing for an opportunity to revenge the many injuries, which had been done to them by this haughty nation. To theſe ARISTOMENES made application; and receiving encouragement more conformable to his wiſhes than his expectation, he engaged his country-men unanimouſly to take up arms.

ABOUT a year after the revolt began, and before either party had received any auxiliaries; the Spartans and Meſſenians met at a village called Deræ, where an obſtinate engagement enſued. ARISTOMENES behaved ſo well in this action, that he brought Victory to his ſide, and was conceived to have performed more than mortal atchievements. In gratitude therefore to him and to reward his bravery, reſpect being alſo had to his deſcent from Epytus, the founder of the royal family, his countrymen unanimouſly ſaluted him king. He modeſtly waved this title, alledging that he took up arms to ſet them free, and not to make himſelf great. He conſented however to accept the title of General, with a power of doing whatſoever he thought requiſite for the ſervice of the public.

KNOWING the ſuperſtition of the age in which he lived, he reſolved to intimidate the Spartans, by ſhewing them what he was ſure they would take for an ill Omen. Diſguiſing himſelf therefore he went privately to the city, where in the night he hung up a ſhield

a ſhield on the wall of the temple of Minerva, with this inſcription: ARISTOMENES *dedicates this, out of the ſpoil of the Spartans, to the Goddeſs.*

FROM the reſolution of the Meſſenians, who were fired with all the reſentment that ſtripes and impriſonments and indignities of every kind could produce, it was eaſily perceived that the war would be both long and bloody. The Lacedæmonians therefore ſent deputies to Delphi, to enquire of the Oracle concerning its event. The anſwer which they brought back, was, that *It behoved the Spartans to ſeek a Leader from Athens.* The Athenians were therefore applied to on this occaſion, and, being naturally envious of the Spartans, granted their requeſt indeed, but in ſuch a manner as manifeſted their ill-will. For they ſent them one Tyrtæus to be their General, a ſchool-maſter and a poet, and who was ſuſpected to be a little diſordered in brain. But here their ſkill failed them. For this captain, notwithſtanding his deſpicable appearance, proved of mighty conſequence to Sparta, inſtructing them how to uſe their good, and how to bear up under evil Fortune.

IN the mean time ARISTOMENES had drawn together a mighty army; the Eleans, Argives, Sicyonians, and Arcadians having ſent troops to his aſſiſtance; the Spartans having in this war no ally but Corinth. The Spartan kings, according to the cuſtom

cuſtom of their city, no ſooner took the field, than, notwithſtanding the inferiority of their numbers, they offered battle to the enemy. This was readily accepted by ARISTOMENES. The engagement was long, obſtinate, and bloody. But in the end the Meſſenians were victorious; and the Lacedæmonians being forced to betake themſelves to flight, were purſued with great ſlaughter. ARISTOMENES followed them cloſe, notwithſtanding that Theocles, the ſooth-ſayer, averred that he ſaw Caſtor and Pollux in a tree, by which there was a neceſſity of his paſſing in the purſuit, and therefore called him back. But the warm general continued his progreſs for all this, and, when he came to the tree, loſt his ſhield. This gave the Lacedæmonians an opportunity of withdrawing without further loſs. It is ſcarce to be conceived how much the Spartans were diſpirited with this defeat. They grew weary of the war, diſſatisfied with their kings, and diffident of their own power. In a word, they ſunk into a general uneaſineſs, and were diſcouraged to the laſt degree.

IN this univerſal deſpondence the Athenian General convinced them, that he was capable of fulfilling all the promiſes of the Oracle. He directed them by his counſels; he adviſed them to recruit their broken armies by choſen men from among the Helotes. He ſhewed them the danger and extreme folly of diffidence. He rouſed them to the

practice

practice of thoſe virtues, for which Sparta had been hitherto eminent; and encouraged them in a wonderful manner by his poems. "Tyrteus, O moſt di-"vine poet, (ſaid Plato of him afterwards) to us "thou ſeemeſt wiſe and virtuous, for having adorn-"ed, with ſuch excellent praiſes, thoſe who diſting-"uiſhed themſelves in battle." For thus, as Horace in his art of poetry obſerves,

—— Tyrtæus, by the Muſe inſpir'd,
To deeds of arms the martial ſpirit fir'd.

To give our readers a taſte of the genius of this ancient poet, we ſhall ſubjoin a tranſlation of one of his performances on this occaſion;

In deathleſs verſe no more the man be nam'd,
Or for the race, or ſtrong Palæſtra, fam'd;
In ſize and Nerves, with Cyclops, tho' he vies,
Or ſwifter than the Thracian Boreas, flies;
Tho' fair Tithonus he ſurpaſs in grace,
Or more than Midas, heaps of gold poſſeſs;
More abſolute than Pelops, tho' he reign'd,
Or more perſuaſion than Adraſtus, gain'd;
Or ev'ry honor with the nobleſt, ſhare:
All but impetuous force in glorious war.
No Heroe he; unleſs his eyes ſurvey,
With ſtern delight, the ſanguinary fray;
Unleſs with ſhield to ſhield, he preſs the foe,
And foot to foot, exchanging blow for blow.

'Tis Virtue this——'Tis excellence moſt high—
The beſt, the nobleſt praiſe, that youth can buy.

WITH ſuch incitements Tyrtæus infuſed ſo much military ardor into the Spartan youth, that they were now more ſollicitous for a proper interrment, than for their ſafety. On which account they faſtened tickets to their arms, inſcribed with their own and their father's names, that altho' they ſhould all fall in battle, and the lineaments of their faces be ſo diſguiſed by wounds or length of time, as not to be diſtinguiſhed, being yet known by their tickets, they might be entitled to the rites of ſepulture. The kings, ſeeing this diſpoſition in the army, took care that the enemy ſhould not be long unacquainted with it.

BUT this, inſtead of inſtilling terror into the minds of the Meſſenians, only inſpired a mutual emulation. And ARISTOMENES, on the other hand, acted with no leſs prudence and vigour. He thought it not enough to reſtore the reputation of the Meſſenians, if he did not alſo reſtore their wealth and power. He therefore taught them to act offenſively againſt their enemies; and entering the territories of Sparta, he took and plundered Pharæ, a conſiderable borough in Laconia, putting to the ſword all ſuch as made any reſiſtance, and carrying off at the ſame time an immenſe booty. This was an in-

jury

jury which the Spartans could not brook with patience. They therefore immediately diſpatched a body of forces to overtake the Meſſenians; which accordingly they did, but very little to their profit. For ARISTOMENES gallantly engaged and routed theſe purſuers, and continued to make a mighty ſlaughter of them, 'till ſuch time as he was diſabled by having a ſpear thruſt through his thigh, which occaſioned his being carried out of the battle.

HIS cure, which took up ſome time, being finiſhed, he determined to carry the war even to the gates of Sparta; and for that purpoſe raiſed a very great army. But whether he found his deſign impracticable; or was really diverted by ſome dream, he gave out that Caſtor and Pollux, with their ſiſter Helena, had appeared to him, and commanded him to deſiſt. We are to imagine that the firſt was actually the caſe; and that the laſt was given out to ſatisfy the people.

A ſhort time after this retreat, going with a ſmall party to make an incurſion, and attempting to take ſome women priſoners, who were celebrating religious rites, near Egila, a village in Laconia, thoſe zealous matrons fell upon him and his ſoldiers with ſuch fury, that they put them to flight, and took him priſoner. However, he ſoon after made his eſcape, and rejoined his forces. In the third year

of the war, the Spartans with a great force entered Meſſenia, whither Ariſtocrates, king of Arcadia, was come with a great body of troops, to the aſſiſtance of his allies. ARISTOMENES therefore made no difficulty of fighting, when the Spartans approached. But, they entering privately into a negotiation with Ariſtocrates, engaged him with bribes and promiſes to betray his confederates. When therefore the battle began, the deceitful Arcadian repreſented to the forces under his command, the mighty danger they were in, and the great difficulty there would be of retreating into their own country, in caſe the battle ſhould be loſt. He then pretended that the ſacrifices were unfavorable, and having terrified his Arcadians into that diſpoſition of mind which was fitteſt to ſerve his villainous purpoſe, he not only drew them off from both wings, but in his flight forced through the Meſſenian Ranks, and put them into confuſion likewiſe. ARISTOMENES however, and his troops, drew themſelves into cloſe order, that they might defend themſelves the beſt they could. And indeed they had need of all their valor and ſkill. For the Lacedæmonians, who expected this event, immediately attacked and ſurrounded them on all ſides. Fortune and numbers were at this time too powerful for the courage and conduct of the Meſſenians: ſo that, notwithſtanding their utmoſt efforts, the greater part of the army was cut in pieces, and amongſt them, the chief of the nobility.

ARIS-

ARISTOMENES, with the poor remains of his ſhattered forces, retired as wellas he could; and perceiving that it was now impoſſible to maintain the war againſt the Lacedæmonians upon equal terms, he exhorted his country-men to fortify mount Era, and to make the beſt diſpoſition poſſible for a long defence. He likewiſe placed garriſons in Pylos and Methone on the ſea-coaſts; and to theſe three places he gathered all the inhabitants, leaving the reſt of Meſſenia to the mercy of the Spartans.

ON the other hand, the Lacedæmonians looked on the war as already finiſhed in a manner. For this reaſon they divided the lands among their own citizens, and cauſed them to be carefully cultivated, while they beſieged Era. But ARISTOMENES quickly convinced them that the war was far from being over. He choſe out of all the Meſſenians three hundred men. With theſe he ravaged all the adjacent country, carrying off a prodigious booty. And when Meſſenia could no longer ſupply the wants of his garriſon, he penetrated into Laconia, and bore away corn, wine, cattle, and whatever elſe was neceſſary to the ſubſiſtence of his country-men ſhut up in Era. So that at laſt the Spartans were conſtrained to iſſue a proclamation, which prohibited the cultivation not only of the Meſſenian territory in their hands, but alſo of Laconia in its vicinity. By this impolitic procedure they diſtreſſed themſelves more

than their enemies, introducing at laſt a famine into Sparta itſelf, which brought with it its uſual attendant, Sedition. Here again all things had gone wrong, if the wiſdom of their poetical general Tyrtæus had not ſupported the Spartan courage. Nor was it without much difficulty that he influenced them to continue the blockade of Era, and to maintain a flying camp for the ſecurity of the country.

ARISTOMENES, in ſpight of all theſe precautions, committed terrible depredations with his ſmall corps of three hundred men. Amongſt other places which he plundered, the city of Amiclæ was one. From this place he carried not only a great quantity of riches, but alſo many carriages loaden with proviſions. The kings of Sparta, lying with their troops in its neighbourhood, as ſoon as they were informed of this expedition, marched after ARISTOMENES with the utmoſt diligence; and, as the Meſſenians were encumbered with their booty, came up with them, before they could reach Era. In this ſituation of things, ARISTOMENES, prompted rather by deſpair than prudence, diſpoſed his troops in order of battle, and, notwithſtanding they were ſo few, made a long and vigorous reſiſtance againſt the whole Lacedæmonian army. At length however, numbers prevailed. The greateſt part of the Meſſenians were ſlain upon the ſpot, and ARISTOMENES, with about fifty of his men, who ſurvived the ſlaughter, were

were taken priſoners. ARISTOMENES himſelf had received ſo many wounds, that he was ſenſeleſs, when they carried him away.

THE Lacedæmonians expreſſed the loudeſt joy at the ſight of this illuſtrious captive, who for ſo many years, by his ſingle abilities, had enabled his exhauſted country, to defend itſelf againſt the whole force of the moſt powerful and military ſtate in Greece. But when he was recovered of his wounds, their behaviour towards him was moſt ungenerous and unbecoming a brave enemy. For they ordered him, and all his fellow-priſoners, to be thrown together into a deep cavern: which was the common kind of puniſhment for the loweſt offenders. This judgment was executed with the utmoſt ſeverity, excepting that ARISTOMENES had the indulgence to put on his armour. Three days he continued in this diſmal place, lying upon, and covered with, dead bodies. The third day, he was almoſt famiſhed for want of food, and almoſt poiſoned with the ſtench of corrupted carcaſes, when he heard a fox gnawing a body near him. Upon this, he uncovered his face; and perceiving the fox juſt by him, he, with one hand, ſeized one of his hinder legs, and with the other defended his face by catching hold of his jaw, when he attempted to bite him. Following as well as he could, his ſtraggling guide, the fox at laſt thruſt his head into a little hole. ARISTOMENES then letting

letting go his leg, he ſoon forced his way through, and opened a paſſage to the welcome rays of light, from which the noble Meſſenian had been ſo long debarred. Feeble as he was, he wrought himſelf an out-let with his nails; and travelling by night with all the expedition he could, at length he arrived ſafe at Era, to the inexpreſſible joy and amazement of his country-men. When theſe news were firſt blazed abroad, the Spartans would have had the whole to paſs for a fiction. But ARISTOMENES ſoon put the truth of it out of doubt, by falling upon the poſts of the Corinthians, who as allies to the Spartans, had a conſiderable body of troops before Era. Moſt of their officers, with a multitude of private men, were ſlain, and their camp pillaged. In ſhort, he did them ſo much miſchief, that the Spartans, under the pretence of an approaching feſtival, agreed to a ceſſation of arms for forty days, that they might have time to bury their dead.

ON this occaſion, ARISTOMENES, for the ſecond time, celebrated the Hecatompthonia, or the ſacrifice appointed for thoſe, who had killed an hundred of the enemy with their own hands. And he lived to do it a third time, This will appear very extraordinary to the reader, when he is informed, that notwithſtanding this truce, certain Cretan archers, in the ſervice of the Spartans, ſeized ARISTOMENES, as he was walking without the walls, and carried him

him away priſoner. There were nine of them in all. Two of them flew with the news to Sparta; and ſeven remained to guard their priſoner, whom they bound, and conducted to a ſolitary cottage, inhabited only by a widow and her daughter. It ſo fell out that the young woman had dreamed the night before, that ſhe ſaw a lion without claws, bound, and dragged along by wolves; and that ſhe having looſed his bonds and given him claws, he immediately tore the wolves to pieces. As ſoon as ARISTOMENES came into the cottage, and her mother, who knew him, had told the daughter who he was, ſhe inſtantly concluded that her dream was fulfilled. She therefore plied the Cretans with drink, which they ſwallowed freely, and when they were aſleep, took a poniard from one of them, cut the thongs with which ARISTOMENES was bound, and then put it into his hands. He preſently verified her viſion, by putting all his guards to death. He then carried her and her mother to Era, where, as a reward for her ſervice, he married the young woman to his ſon Gorgus, then about eighteen years of age.

BUT the fate of Meſſene was now approaching, notwithſtanding the invincible ſpirit of its general. When Era was firſt beſieged, perſons had been ſent to conſult the Oracle at Delphi, concerning the event. The anſwer was very diſagreeable, being to this purpoſe,

Thy

Thy fate, Meſſene, now is near at hand,
Nor can I longer the decree withſtand,
Than 'till the He-goat from it banks ſhall try
To taſte of Neda's ſtreams, that ſwiftly fly.

THE word which is made to ſignify an He-goat in theſe lines, is Tragos in the Greek language. Hence it came to paſs, that the Meſſenians were ſcrupulouſly careful that no he-goat ſhould come near the river. But, when the fate of Era, on which that of the whole territory depended, did really approach, it appeared that the Oracle (as was frequently the caſe) had been quite miſunderſtood. For Theocles, the ſoothſayer, obſerving certain wild figs which grew by the river's ſide, no longer ſhooting their leaves upwards as they were wont to do, but bending them down towards the river, recollected that, altho' the other Greeks called this tree Olynthos, yet the Meſſenians called it Tragos. He therefore gave notice of this to ARISTOMENES, and told him plainly, that he apprehended the Oracle to be fulfilled thereby. Upon this ARISTOMENES took a certain ſacred Depoſitum, which Lycus the ſon of Pandion had foretold ſhould be preſerved 'till the Meſſenians were totally deſtroyed. This he buried in the moſt private part of the mountain Ithome. In doing which he hazarded his life, by venturing without the walls of Era.

When Era had now held out near eleven years, it fell into the hands of the enemy by an accident. The ſervant of one Empiramus, a Spartan commander, driving his maſter's cattle to drink at the river Neda, met frequently with the wife of a Meſſenian, whom he engaged in an amour. This woman gave him notice that her huſband's houſe was without the wall; ſo that he could come to it without danger, when the good man was abroad. She likewiſe gave him intelligence, when her huſband was upon duty in garriſon. The Spartan failed not to come at the the time appointed; but they had not been long in bed, before the huſband returned. This put the houſe into great confuſion. The woman however ſecured her gallant, and then let in her huſband whom ſhe received, in appearance, with great joy, enquiring again and again by what exceſs of good fortune ſhe was ſo unexpectedly bleſſed with his return. The innocent Meſſenian told her that Aristomenes being detained in his bed by a wound, the ſoldiers, knowing that he could not walk the rounds, had a grant from their officers to retire to their houſes, to avoid the bitter inclemency of the ſeaſon. The Spartan, after he had heard this, crept as ſoon and as ſoftly as he could, out of doors, and haſtened away to carry the news to his maſter. It ſo happened that the kings were at this time abſent from the camp, and Empiramus had the chief command of the army. As ſoon as he received this information, he

he ordered his army to begin to march, though it rained exceſſively, and there was no moon-light. The fellow guided them to the ford, and managed matters ſo well, that they ſeized all the Meſſenian poſts. Yet after all, they were afraid to engage. Darkneſs, an high wind, heavy rain, together with the dread of ARISTOMENES, kept them quiet in the places which they had ſeized.

BUT as ſoon as it was light, the attack began; and Era had been quickly taken, if only the men had defended it. But the women fought with ſuch fury, and by mingling in the fray, brought ſuch an acceſſion of numbers, as made the event doubtful. Three days and two nights this deſperate engagement laſted. At laſt, all hopes of preſerving the city being loſt, ARISTOMENES drew off his wearied troops. Early on the fourth morning, he diſpoſed the women and children in the centre, the Meſſenian youth in the front and rear, and the men, who were leſs able, in the main body. Himſelf commanded the van; the rear-guard was brought up by Gorgus and Manticlus, the former the ſon of ARISTOMENES, the latter of Theocles, a Meſſenian of great merit, who fell with much glory in this attack, fighting valiantly in the cauſe of his country. When all things were ready, ARISTOMENES cauſed the laſt barrier to be thrown open, and, brandiſhing his ſpear, marched directly towards the Spartan troops, in order

order to force a paſſage. Empiramus, perceiving his intent, ordered his men to open to the right and left, and freely gave them the paſſage which he durſt not diſpute with them. So that ARISTOMENES marched off with all his people, in triumph, as it were, towards Arcadia.

THE Arcadians, when they heard that Era was taken, were very deſirous of ſuccouring their old confederates in this deep diſtreſs. They therefore entreated their king Ariſtocrates to lead them into Meſſenia. But he, corrupted by the Lacedæmonians, perſuaded them that it was too late; that the Meſſenians were all cut off; and that ſuch a ſtep would only expoſe them to the fury of the conquerors. When the thing appeared to be otherwiſe, and it was known that ARISTOMENES was on the frontiers of Arcadia, they went in crowds to carry him proviſions, and to teſtify their readineſs to afford him, and thoſe under his command, all the aſſiſtance in their power. ARISTOMENES deſired to be heard before a general aſſembly; which being accordingly convoked, he there opened the boldeſt and beſt-laid ſcheme recorded in hiſtory. He ſaid that he had yet five hundred undaunted ſoldiers, who would undertake any thing that himſelf ſhould think proper to command; that it was very probable that moſt of the Spartans were at that time employed in pillaging Era; and that therefore he was determined, with

their aſſiſtance, to march and ſurprize Sparta. This appeared ſo feaſible, that all the aſſembly loudly commended his great capacity and unſhaken courage. Ariſtocrates however took care to betray him again, having, by various pretences, retarded the execution of the project. The Arcadians, who began to ſuſpect him, waited for, and ſurprized his meſſenger on his return. They took the letters from him, and read them openly in the aſſembly. The purport of them was, that they acknowledged his great kindneſs both now and in the battle; and promiſed that the Lacedæmonians would be grateful. As ſoon as the letters were read, the Arcadians were ſo enraged with indignation, that they fell immediately to ſtoning their king, frequently calling upon the Meſſenians to lend their aſſiſtance in this meritorious execution. Yet the Meſſenians did not ſtir, waiting for the orders of ARISTOMENES. But this truly great man, far from triumphing in this ſpectacle, ſtood ſtill with his eyes fixed on the ground which he moiſtened with his tears; his ſoul being pierced with ſorrow to ſee a crowned head ſo ſhamefully and ſo deſervedly put to death. The Arcadians afterwards erected a monument over him, with an inſcription to perpetuate his infamy.

As for the Meſſenians under the command of Gorgus and Manticlus, they paſſed over into Sicily; where they founded the city of Meſſene, one of the

moſt

moſt famous in the iſland. ARISTOMENES, however, remained in Greece, where he married all his daughters, except the youngeſt, to perſons of great rank.

A prince of Rhodes, enquiring of the Oracle at Delphi, Whom he ſhould eſpouſe, that his ſubjects might be happy under his poſterity, was directed to marry the daughter of the moſt worthy of the Greeks. This anſwer was immediately underſtood to point at the virgin-daughter of ARISTOMENES. Her therefore he demanded and received, ARISTOMENES accompanying him back to his dominions. Here he formed a ſcheme of uniting the Lydians and Medes againſt the Spartans, reſolving, with this view to go into Media, and to the court of Sardis. But, while he meditated theſe great things, death ſurpriſed him, and thereby freed Lacedæmon from the moſt inveterate enemy that ever ſhe was engaged with. His ſon-in-law honored his memory with a moſt magnificent tomb. And as for his fame, all hiſtorians have ſhewn the utmoſt regard in conſerving it.

Patriot, or Hero, Prince, whate'er thy name,
Whoſe ſole endeavour is immortal Fame,
This praiſe may well thy beſt ambition pleaſe,
If next in rank to ARISTOMENES.

CHAP. II.

Of SAPPHO.

HEROISM is by no means confined to military atchievements, or to the male part of the human ſpecies, to which they chiefly belong. For Heroïſm or Virtue, in the general acceptation of it, is that complication of great and excellent qualities, which conſtitutes an extraordinary perſon. To this the ſex have undoubtedly an equal right, and, was it not for their confined education, might put in a more frequent claim to it.

FEW names of antiquity, among the ladies eſpecially, have been tranſmitted to us, with a luſtre equal to that of SAPPHO. Yet ſhe has been much miſtaken, and her fame inadvertently injured by injudicious writers: ſo that it is neceſſary to do that juſtice to this illuſtrious character, which no one elſe hath hitherto undertaken.

THE city of Mitylene in the iſland of Leſbos, was the place of her birth. This city was anciently the ſeat of all polite arts and literature. There Ariſtotle reſided two years, that he might improve by the

the converſation of the learned men of the place. There Epicurus read public lectures at thirty years of age. It gave birth alſo to Pittacus the Sage; to Alcæus the famous Lyric poet, contemporary with our Heroïne; to Terpander, who was the firſt that fitted ſeven ſtrings to the Lyre, which gave occaſion to the Fable of Orpheus's head being heard to ſpeak in this iſland, after it was cut off in Thrace, as Euſtathius ingeniouſly explains it; to Hellanicus the celebrated hiſtorian; to Diophanes the Rhetorican; to the learned Theophanes, the favourite of Pompey; and many other eminent perſons. But they eſteemed it their greateſt honor to have given birth to this famous Heroïne. For which reaſon the Mitylenæans ſtamped her image upon their coins. One of theſe is in the collection of lord Pembroke, with a Pegaſus on the reverſe.

She was the daughter of Scamandronymus of the ſame city, and is called *the fair Sappho*, by Phædrus in Plato; but this epithet is applied to her, not on account of her beauty, but her learning, wiſdom and virtue. For Plato in that dialogue is profeſſedly ſpeaking of the *wiſe men and women* among the ancients, and, with reſpect to the laſt, makes mention of Sappho only. Strabo calls her a prodigy, "Nor "have we," ſays he, "in all ſo remarkable antiquity "any woman equal, or in the leaſt comparable to her." It is true that he ſpeaks with an eye to her

poetical endowments. But the fragments, that remain to us of her compoſitions, beſpeak her throughly averſe to Vice, and perfectly in love with Virtue. A young man being ſhewn to her, whoſe beauty was much taken notice of, ſhe anſwered,

Much beauty in his face I read,
If good, he ſhall be fair indeed!

And on the ſubject of riches, thus ſhe writes,

Riches, when Virtue's charms are hid,
Are worthleſs, as the barren weed:
In both, well-temper'd, yet we ſee
The ſum of all felicity.

HER reproof of Alcæus is greatly to our purpoſe, and exceedingly pretty. That poet and patriot, for he was both in a very eminent degree, was much of the ſame jovial diſpoſition with his after-imitator Horace; and ſeems at one time to have entertained ſome deſign upon this lady's Virtue. He addreſſed her in the following ſtrain,

Fain would I ſpeak — but Modeſty forbids.

To which ſhe wrote the following anſwer,

If love of what is good or fair,
Engag'd thy mind and claim'd thy care,
And only purity of will
Reſtrain'd thy tongue from ſpeaking ill,

Scarce

Scarce had thy Modeſty conceal'd,
For Goodneſs ſtill is beſt reveal'd.

She is repreſented by Maximus Tyrius and others, to have been of a brown complexion and little in ſtature. To this Ovid alludes in his epiſtle which he wrote in her name to Phaon;

Tho' *ſmall* and *brown* I am, not ſmall howe'er,
When meaſur'd by the mighty fame I bear;
And erſt Andromeda her Perſeus warm'd,
With native Ethiopian Hue ſhe charm'd.

The fame of our Heroïne, ſo much and ſo widely celebrated as it was, gave occaſion for the fondneſs of many mothers afterwards to confer the ſame name upon their children. And this too gave occaſion to the miſtakes already hinted at. Thus it appears from this epiſtle that Ovid and Suidas have fallen into the ſame error. For it was not our Sappho that was in love wirh Phaon, but one later of the ſame name, called the Ereſſian Sappho, who, according to the laſt of theſe, was a poeteſs alſo. But this laſt qualification he has given to her upon no authority at all. For ſhe was remarkable only for her love of Phaon, and the diſſoluteneſs of her own character.

This Phaon was the maſter of a veſſel, employed in carrying paſſengers from Leſbos to the continent

of

Aſia. This is the account which Ælian, Lucian, &c. give of him. He is ſaid in the old fabulous way, to have been laid by Venus in a bed of Lettuce. By which no more is ſignified than his natural coldneſs with regard to matters of love. His extraordinary beauty has laid the foundation of another ſtory of the ſame ſort. It is ſaid that Venus came to him and required him to convey her to ſuch a place, which he readily undertook, tho' he knew not who ſhe was, and performed it with ſuch care and civility, that on her landing ſhe preſented him with a box of unguent, ſo precious, that, by anointing himſelf with it, he became ſo charming, that all the women of Mitylene fell in love with him. His natural coldneſs however was not ſo great, but that he was at laſt caught and ſlain, in the act of adultery. But to return from this ſhort, yet neceſſary digreſſion.

SAPPHO was perfectly genteel herſelf; for in a fragment yet remaining, ſhe blames the want of this excellent qualification in others. Her converſation was ſprightly; for it appears alſo from her works, that ſhe conſidered ſadneſs or heavineſs to be quite inconſiſtent with poetical endowments. Ficinus in his comment upon Plato could therefore have little reaſon for ſaying, that according to her own account, ſhe was of a melancholy diſpoſition. To her external advantages we can only add, that there was ſomething inexpreſſibly engaging in all her air and manner.

WITH

With all theſe advantages, the excellencies of her mind were far ſuperior to thoſe of her perſon. Her ſentiments were moſt delicate, ſhe had a rare felicity of expreſſion, and an admirable judgement. Such charms could not long be without admirers. Indeed they were ſo numerous, as to excite the envy and the rage of the Leſbian ladies; which were freely vented in the uſual Way of ſcandal and defamation. Thoſe of her own intimate acquaintance were ſome of the moſt beautiful and accompliſhed women in the iſland. As therefore the others could find nothing criminal in her conduct with reſpect to the men; they gave out that her modeſty was entirely counterfeit; that, notwithſtanding her pretended Virtue, ſhe was engaged in a ſtrange and vicious familiarity with thoſe of her own ſex. Horace in one of his odes, has introduced her among the ſhades below, in company with Alcæus, being the two principal of the Lyric poets, complaining of this injuſtice. The paſſage is thus tranſlated by Mr. Francis.

How near was I thoſe dreary plains,
Where Pluto's auburn conſort reigns,
Where awful ſits the judge of hell,
Where pious ſpirits bliſsful dwell,
Where Sappho in melodious ſtrains
Of cruel calumny complains,
Alcæus ſweeps the golden ſtrings,
And ſeas, and war, and exil ſings:

Thus

Thus while they ſtrike the various Lyre,
The ghoſts the ſolemn ſounds admire.

MADAM Dacier, upon the place, has for the honor of her ſex, undertaken the defence of SAPPHO againſt theſe calumnies. She believes that Horace intends by theſe ſtrains, which the ghoſts heard with ſo much pleaſure, the ſongs which SAPPHO had really compoſed againſt the unreaſonable jealouſies of her country-women, whence ſome writers have treated her memory with ſo much cruelty. Indeed the ſole foundation of this cenſure, was that admiration of Beauty which ſhe profeſſed to entertain, and which ſhe has deſcribed in the following manner.

If it be weakneſs, it is mine,
To love perfections where they ſhine:
Of all the things I ſee, whate'er
Are ſplendid, beautiful and fair,
Like the bright ſun, a charm impart,
Attract my eye, and gain my heart.

BUT this is no more than the ſame admiration, which Socrates and Plato profeſſed to have for that conſtitution or harmony of parts which formed with them the TO KALON, or BEAUTIFUL. And on this footing Maximius Tyrius has ſufficiently vindicated the loves of Socrates and SAPPHO, ſhewing that the affection, which the firſt entertained for particular men, and the laſt for particular women, was of the

ſame

ſame ſort, and both innocent and laudable, from their general character; from the conformity of their ſentiments and expreſſions; and from the great improbability that any thing vicious or unnatural of this kind in the former, could have eſcaped the piercing inquiſition of his virulent accuſers. But there are charms in beauty, which, wherever it appears, no ſenſible perſon can view with indifference.

THUS, as Athenæus obſerves, all her deſires, even thoſe excited in her by the violent paſſion of love (for her affections were not confined to her own ſex), were yet ſplendid and honorable, and poſſeſſing the property of Virtue.

THIS will further appear from her behaviour towards her brother Charaxus and his miſtreſs. This young gentleman was remarkable for the gracefulneſs of his perſon. He traverſed the ſeas as a merchant, and in Egypt met with a famous courteſan, called Rhodope in that country, but whoſe real name was Dorica of Naucratis. He redeemed her from ſlavery, and in a manner ruined his fortune by gratifying her extravagance. SAPPHO employed all her eloquence and perſuaſion to reclaim her brother; but to no purpoſe. Finding her endeavours therefore on that ſide ineffectual, ſhe expreſſed her indignation and diſdain of his miſtreſs, whoſe character ſhe deteſted, in this ſatyrical piece.

On

On Dorica wearing a wreath.

Thoſe lovely treſſes ſhould be crown'd,
Bind, Dorica, the chaplet round,
With the gay wreath adorn thy brow,
The verdant wreath, freſh ſpringing now:
In this delightful office try'd
Thy tender hands are well employ'd;
So may the Gods be ready found,
Who love to take the victim crown'd:

I apprehend the following alſo, which is ſaid to have been compoſed upon a certain rich woman, to be applicable to the ſame perſon.

In death's ſtrong pangs expect to lie,
And at the laſt unpitied die,
No dear memorial left behind
That once thou waſt of woman-kind;
No name embalm'd expect, nor e'er
Pierian Roſes thou to ſhare;
But with accurſed ſouls to dwell
Amidſt the gloom of loweſt hell,
For, of the ſhades, which thither go,
Not one ſhall ſee the bleſs'd below.

Thus the manner in which ſhe declares herſelf publicly and conſtantly againſt her brother, who diſhonored himſelf and his family by his engagements with this proſtitute; that veneration which the Mitylenians

Mitylenians preſerved for her, even after her death, and the violence of that paſſion, which occaſioned her untimely end, may juſtly make us ſuſpect that ſcandal and calumny have treated her with their uſual juſtice, in their deſcriptions of the licencioufneſs of her manners.

We had almoſt forgotten, amongſt the other accompliſhments of our Heroine, to mention her taſte for muſic, and her proficiency in that fine art, particularly on the Lyre; for which ſhe invented the Pectis or inſtrument with which it was played, and to which ſhe ſet and ſung her own moſt excellent compoſitions. Such indeed they were, as any one may be convinced by what remains. For of all the mutilated poets of antiquity, there is none, ſays Mr. Addiſon, whoſe fragments are ſo beautiful as thoſe of Sappho. They give us a taſte of her way of writing, which is perfectly conformable with that extraordinary account which we find of her, in the remarks of thoſe great critics, who were converſant with her works, when they were entire. One may ſee by what is left of them, that ſhe followed nature in all her thoughts, without deſcending to thoſe little points, conceits, and turns of wit, with which many of our modern Lyrics are ſo miſerably infected. Her ſoul ſeems to have been made up of love and poetry. She felt the paſſion in all its warmth, and deſcribed it in all its ſymptoms. She is called by

ancient authors *the tenth Muſe*; and by Plutarch is compared to Cacus the ſon of Vulcan, who breathed out nothing but flame. I do not know, by the character that is given of her works, whether it is not for the benefit of mankind that they are loſt. They are filled with ſuch bewitching tenderneſs and rapture, that it might have been dangerous to have given them a reading.

BUT we are by no means of Mr. Addiſon's opinion, and think that the world has loſt, by the mutilation of her works, a very noble and rational entertainment; for it very unfortunately happened for this lady that ſhe placed her love at laſt upon an object inſenſible and unworthy of it. So that all her deſcriptions run upon the ſide of diſappointed paſſion. The following tranſlation of her Ode to Venus is given us in the Spectator. The reader will find in it that pathetic ſimplicity, which is ſuitable to the original. This Ode in the Greek has ſeveral harmonious turns in the words, which are not loſt in the Engliſh. The tranſlation has preſerved every image and ſentiment of SAPPHO, notwithſtanding it has all the eaſe and ſpirit of an original. In a word, if the ladies have a mind to know the manner of writing practiſed by the ſo much celebrated SAPPHO, they may here ſee it in its genuine and natural beauty, without any foreign or affected ornaments.

ODE

ODE to *VENUS.*

I.

O VENUS, beauty of the ſkies,
To whom a thouſand temples riſe,
Gaily falſe in gentle ſmiles,
Full of love-perplexing wiles;
O Goddeſs, from my heart remove
The waſting cares and pains of love.

II.

If ever thou haſt kindly heard
A ſong in ſoft diſtreſs preferr'd,
Propitious to my tuneful vow,
O gentle Goddeſs! hear me now.
Deſcend, thou bright immortal gueſt,
In all thy radiant charms conſeſt.

III.

Thou once didſt leave almighty Jove,
And all the golden roofs above:
The car thy wanton ſparrows drew,
Hov'ring in air they lightly flew;
As to my bow'r they wing'd their way,
I ſaw their quiv'ring pinions play.

IV.

The birds diſmiſt (while you remain)
Bore back their empty car again:
Then you with looks divinely mild,
In ev'ry heav'nly feature ſmil'd,

And aſk'd what new complaints I made,
And why I call'd you to my aid?

V.

What frenzy in my boſom rag'd,
And by what cure to be aſſuag'd?
What gentle youth I would allure,
Whom in my artful toils ſecure?
Who does thy tender heart ſubdue,
Tell me, my SAPPHO, tell me who?

VI.

Tho' now he ſhuns thy longing arms,
He ſoon ſhall court thy ſlighted charms;
Tho' now thy off'rings he deſpiſe,
He ſoon to thee ſhall ſacrifice;
Tho' now he freeze, he ſoon ſhall burn,
And be thy victim in his turn.

VII.

Celeſtial viſitant, once more
Thy needful preſence I implore!
In pity come and eaſe my grief,
Bring my diſtemper'd ſoul relief,
Favour thy ſuppliant's hidden fires,
And give me all my heart deſires.

THERE is yet another Ode remaining of this lady, concerning the occaſion of which, authors are much divided in opinion. The learned Pearce in

his

his annotations on Longinus, and with him agrees the Oxford editor of the Remains of the Elegiac and Lyric Poets in Greek without accents, ſuppoſes it to expreſs a violent fit of reſentment on SAPPHO's ſurprizing her brother Charaxus in company with Dorica. This is really moſt amazing, and ſhews what little dependence there is upon the conjectures of commentators. For it is not the rage of anger, but evidently of love. Mr. Addiſon, who has given us a tranſlation of this likewiſe, would therefore have us to ſuppoſe it written in the perſon of a lover ſitting by his miſtreſs. On this ſuppoſition, a turn is given to the ſecond ſtanza, not countenanced by, and to which there is nothing to anſwer in, the original:

For while I gaz'd, *in tranſport toſt*,
My breath was gone, my voice was loſt.

"It was this (ſays ſhe, in the original) which ſtruck "me to the heart; for, as ſoon as I ſaw you, I had "no longer power to ſpeak." The words *in tranſport toſt* here, are entirely an interpolation. We ſhall therefore take the liberty of making ſome little alteration in that ſtanza. Upon the whole, it is manifeſt that the Ode is written in the perſon of one moſt tenderly in love with a youth, whom on a ſudden ſhe ſees too fondly engaged with another lady. It is accordingly addreſſed to the *Lady beloved*, by the love-ſick lady who is ſlighted.

To the LADY beloved.

1 BLEST as th' immortal Gods is he,
The youth who fondly ſits by thee,
And hears and ſees thee all the while
Softly ſpeak and ſweetly ſmile.

2 'Twas this depriv'd my ſoul of reſt,
And rais'd ſuch torture in my breaſt,
For while I gaz'd, in tumult toſt,
My breath was gone, my voice was loſt;

3 My boſom glow'd; the ſubtle flame
Ran quick through all my vital frame;
O'er my dim eyes a darkneſs hung;
My ears with hollow murmurs rung:

4 In dewy damps my limbs were chill'd;
My blood with gentle horrors thrill'd;
My feeble pulſe forgot to play,
I fainted, ſunk and dy'd away.

LONGINUS has obſerved that this deſcription of love in SAPPHO is an exact copy of nature, and that all the circumſtances which follow one another in ſuch an hurry of ſentiments, notwithſtanding that they appear repugnant to each other, are really ſuch as happen in the phrenzies of love. We may add, that they are ſuch as ſhe had experienced. For her paſſion was ſo violent, and the diſappointment of it ſo intolerable, that ſhe was reſolved to get rid of it at any price.

THERE was a promontory in Acarnania called Leucate; from the ſummit of which deſpairing lovers would ſome times throw themſelves into the ſea, and were now and then taken up alive. And there was a general perſuaſion that this was an infallible remedy for love. SAPPHO tried the cure, but periſhed in the experiment.

THE poet Ovid has prettily immagined her as ſaying, in her Epiſtle to Phaon, that ſhe was adviſed by a viſion to this deſperate attempt;

A ſpring there is, whoſe ſilver waters ſhow,
Clear as a glaſs, the ſhining ſands below:
A flow'ry Lotos ſpreads its arms above,
Shades all the banks, and ſeems itſelf a grove;
Eternal greens the moſſy margin grace,
Watch'd by the Sylvan genius of the place.
Here as I lay and ſwell'd with tears the flood,
Before my ſight a wat'ry virgin ſtood:
She ſtood and cry'd, 'O you, that love in vain!
'Fly hence, and ſeek the fair Leucadian main.
'There ſtands a rock, from whoſe impending ſteep
'Apollo's fane ſurveys the rolling deep;
'There injur'd lovers, leaping from above,
'Their flames extinguiſh and forget to love.
'Deucalion once with hopeleſs fury burn'd,
'In vain he lov'd, relentleſs Pyrrha ſcorn'd;
'But when from hence he plung'd into the main,
'Deucalion ſcorn'd, and Pyrrha lov'd in vain.
'Haſte SAPPHO, haſte, from high Leucadia throw
'Thy wretched weight, nor dread the deeps below!'

CHAP. III.

THE LIFE OF CYRUS the GREAT.

HERODOTUS has ſeaſoned his hiſtory of this prince to the Greek taſte with many fabulous and ſurprizing incidents. We therefore chuſe to follow Xenophon rather, who extracted his account of this Hero's actions from the Perſian records; which account alſo correſponds exactly with that which is given of them in Scripture.

CYRUS the elder was the ſon of Cambyſes, king of Perſia proper, at that time dependant on the Medes, and of Mandane the daughter of Aſtyages, the king of the Medes. He was but one year younger than Cyaxares, his uncle, the brother of Mandane.

He

He was educated from his tender years after the manner of ancient Perſia, where the youth were inured to hardſhip and fatigue. Hunting and war were their only exerciſes. But confiding too much in their natural courage, they were not yet ſo obſervant of military diſcipline as afterwards. They were hitherto rough, but virtuous: not verſed in thoſe arts and ſciences which poliſh the mind and manners, but great maſters in the ſublime ſcience of being content with ſimple nature, deſpiſing death for the love of their country, and flying all pleaſures which emaſculate the mind and enervate the body. Being perſuaded that ſobriety and exerciſe prevent almoſt every diſeaſe, they habituated themſelves to a rigorous abſtinence and perpetual labor. Their uſual food was bread and water-creſſes, and their drink the cool bevarage of the cryſtal ſtream. The lighteſt indiſpoſitions proceding from intemperance were accounted ſhameful. The youth were educated in public ſchools, where they were early inſtructed in the knowledge of the laws, and accuſtomed to hear cauſes, to paſs ſentence, and mutually to do one another the moſt exact juſtice. And hereby they diſcovered their diſpoſitions, penetration, and capacity for employments in a riper age. The virtues which their maſters were principally careful to inſpire into them, were the love of truth, humanity, ſobriety and obedience, The chief aim of the laws in ancient Perſia, was to prevent the coruption of the heart.

heart. For this reaſon the Perſians puniſhed Ingratitude ſeverely; a vice againſt which there is no proviſion made by the civil laws of other nations. Whoſoever was capable of forgetting a benefit was looked upon as an enemy to ſociety.

CYRUS had been educated according to theſe wiſe maxims. And tho' it was impoſſible to conceal from him his rank and birth, yet he was treated with the ſame ſeverity as if he had not been heir to a throne. He was taught to practice an exact obedience, that he might afterwards know how to command.

WHEN he was ſomewhat more than twelve years of age, his mother Mandane took him with her into Media, to his grand-father Aſtyages, who, from the many things he had heard of the young prince, had a deſire to ſee him. During the time of his reſidence at this court, the ſweetneſs of his temper, his generous behaviour and conſtant endeavour to oblige all men, gained him the affections of the Medes, and ſuch an intereſt among the leading men of that nation, as afterwards much contributed to the erecting of that vaſt empire, which he at length founded.

WHEN Mandane returned to Perſia, CYRUS was left behind, and by the permiſſion of Aſtyages, buſied himſelf much in hunting the wild beaſts which were kept

kept for that purpoſe in the king's parks. In this he took great delight, and frequently expoſed himſelf to the fierceſt animals with the moſt undaunted courage. But at the age of ſixteen he encounter'd nobler game.

For at this time Evil-Merodach, the ſon of Nebuchadnezzar, by an ill-timed incurſion into the Median territories, laid the foundation of that animoſity in the Medes and Perſians, which proved the ruin of the Aſſyrian Empire. On the celebration of his nuptials with Nitocris, he made a great hunting-match, and entered the country of the Medes; and ſome of the Aſſyrian troops, coming up at the ſame time to relieve the garriſons upon the borders, he joined to thoſe whom he had already with him, and, without the leaſt provocation, began to plunder and lay waſte the neighbouring territory. Hereupon Aſtyages, with ſuch forces as could be aſſembled on ſo unexpected an invaſion, took the field, attended by his ſon Cyaxares, in order to curb and reſtrain the enemy. He had no ſooner faced them, than he found young Cyrus with him, who, urged by his own impatience to be in action, tho' he had never put on arms before, had followed him to the field without orders. Aſtyages was ſurprized at his arrival in the camp, yet permitted him to remain there; and it was by the advice of this young Hero, that the Aſſyrians were ſeaſonably attack'd by inferior numbers,

bers, their horſe entirely defeated with great ſlaughter, and the remainder of them purſued with dreadful execution to their own confines. In this action the alacrity of our novitiate was greatly diſtinguiſhed; who called aloud upon his uncle for joy, while he preſſed the enemy with great impetuoſity. From this time he became the darling ſubject of converſation; and Aſtyages himſelf, who had hitherto held him in great honor, now looked upon him with aſtoniſhment.

THE news of all this were exceedingly grateful to Cambyſes who recalled him. He was diſmiſſed by his grand-father with much reluctance, and not without a great number of magnificent preſents. But theſe in general he gave away to the Medes, who attended him to the borders, and to one of them particularly the rich Median robe, which was intended for his own uſe. All theſe things on their return were delivered up by the poſſeſſors to Aſtyages, whom they feared to offend by retaining them; and the king ſent them into Perſia to him again. But immediately CYRUS returned them into Media, with this earneſt intreaty to his grand-father, that, "If he did not chuſe, upon the next ſight of him, "to ſee him covered with ſhame, he ſhould permit "his friends to enjoy what he had given them." This was at the age of ſeventeen years.

His return to Perſia was celebrated by public rejoicings. When theſe were over, he left his father's palace, and retired to the place allotted for the education of the young Perſian nobility, where he continued 'till he was eighteen. The young ſatrapes, ſeeing Cyrus returned, ſaid one to another, He has been living delicately at the court of Media, he will never be able to accuſtom himſelf to our ſimple and laborious manner of life. But when they ſaw that he was content with their ordinary diet, that he was more temperate and abſtemious than themſelves, and that he ſhewed more ſkill and courage in all his exerciſes, they were ſtruck with admiration, and confeſſed, that he had yet a juſter title to the throne by his merit than by his birth.

In proceſs of time Aſtyages died, and was ſucceeded by his ſon Cyaxares, the brother of Mandane. This monarch was ſcarce ſeated on his throne, when he was informed, that Nerigliſſar, king of Babylon, was preparing a powerful army to invade Media; that he had already engaged ſeveral princes, and, amongſt others, Crœſus king of Lydia; and that he had diſpatched ambaſſadors into Cappadocia, Phrygia, Caria, Paphlagonia, Cilicia, and even to the Indies, to inſtil jealouſies into the ſeveral princes of thoſe countries, and to ſtir them up againſt the Medes and Perſians, as aſpiring to univerſal monarchy. Cyaxares therefore called Cyrus out of Perſia to

his aſſiſtance. He marched into Media at the head of thirty-one thouſand Perſians. But one thouſand of theſe were of the Homotimi, or nobility of Perſia, who made choice of all the reſt. Theſe were equal in honor and dignity, and of more conſequence in an army than ten times their number of inferiors.

He had not been long in Media before Cyaxares had occaſion to employ him. The king of Armenia, who had hitherto lived in ſubjection to the Medes, looking upon them as ready to be ſwallowed up by the powerful alliance formed againſt them, thought fit to lay hold of that opportunity to ſhake off the yoke. Accordingly, he refuſed to pay the uſual tribute, and to ſend his quota of auxiliaries, which he was obliged to furniſh in time of war. As this was a matter of dangerous conſequence, and which, if neglected, might tempt other dependent ſtates to follow the example, it was judged neceſſary to cruſh this revolt with the utmoſt expedition. Cyrus was commiſſioned to this buſineſs. He marched immediately with a choſen body of horſe, and covering his deſign, as if he intended only to hunt upon the hills of Armenia, he entered that country before the inhabitants had any intelligence of his march, ſurprized the king and all his family, and having obliged him to pay the uſual tribute, beſides a large fine for the paſt offence, and to ſend one half of his forces to the aſſiſtance of the Medes, he reſtored him to his kingdom, and returned in triumph to Cyaxares.

BOTH parties had now been employed for three years together in forming their alliances, and making the neceſſary preparations for the war. In the beginning of the fourth year, the confederate armies on both ſides took the field; CYRUS, at the head of the Medes and Perſians, firſt entering the Aſſyrian dominions, in which thy made great ſpoil and devaſtation. The two armies at length approached each other in the evening. The Aſſyrian, who had Crœſus king of Lydia with him, entrenched himſelf: while CYRUS pitched his camp behind ſome riſing grounds and villages, which covered his army from the enemy's obſervation. For it was a maxim with him, that all ſudden objects in war, were the moſt formidable. The Aſſyrians and their allies kept cloſe all the next day. But CYRUS drew out the Medes and Perſians in order of battle, and at night made large fires around the camp.

CYRUS, from the time that he took the field, had ſtudiouſly trained his forces in every kind of military diſcipline, ſo that on occaſion, they could not only keep their ranks with firmneſs, but were able to endure all manner of hardſhips and fatigue; and ſuch a ſpirit of emulation had been raiſed in them by proper encouragements and rewards as made them invincible. So that on the Day of action, the whole army was filled with alacrity, a thirſt of glory, with ſtrength, confidence, encouragement, prudence

and obedience. The word given out was, JOVE THE AUXILIARY AND LEADER: when it returned along the ranks to CYRUS, himſelf began the uſual hymn, which was inſtantly received by the reſt, and chanted in full chorus. This ended, the Homotimi began to march, and, at the ſame time caſting their eyes upon each other with a chearful countenance, exhorted thoſe on either ſide and thoſe behind them, in terms that inſpired courage and mutual affection, to play the men. All this while, the darters, ſlingers and bowmen of the enemy were ſpending their miſſile weapons at an harmleſs diſtance. But when the Perſians were now ſo near as to tread upon them, their ardor was no longer to be reſtrained, but they improved their pace 'till they fairly ran forward, and the whole Phalanx followed with a running motion. Even CYRUS himſelf was carried on in the ſame manner by his own impetuoſity, crying aloud as he went, "Who follows? — Now for your bravery! — Who ſtrikes the firſt man?"——— But the enemy at ſight of this was ſtruck with ſo great a terror, that they all turn'd their backs and fled to their intrenchments. The Perſians purſued them to the very entrance of the camp, and ſlaughtered vaſt multitudes of them as they were in crowds endeavouring to thruſt in. Many of the Aſſyrian chariots were forced into the foſſe, into which the Perſians leaped after them, and with their ſabres hewed down both men and horſes. The Median horſe

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ſeeing this, attacked thoſe of the enemy, who likewiſe declined the charge, and ſuffered in the ſame manner. In the mean time the Aſſyrians, who were got within the entrenchment, terrified at the ſpectacle, had no thought of forcing the Perſians from their works; but, as ſoon as they perceived that ſome of them had broken in, fled thence alſo. Dreadful ſcreams and lamentations were now uttered by the women in the camp, who ran about in the utmoſt conſternation, ſome with their children in their arms, rending their garments, and tearing their faces, beſeeching all they met to defend themſelves, their wives and their infants. While this was doing, the kings themſelves, with their truſtieſt ſervants, made reſiſtance from the eminences, and encouraged others by their ſpeeches. Which CYRUS obſerving, and fearing leſt his men, if they ſhould all attempt to enter, might ſuffer from the inferiority of their number, commanded them to retreat out of the reach of the enemies' weapons. On which, there was room to admire the exact diſcipline of the Homotimi, who inſtantly obeyed the order themſelves, and communicated it with the ſame celerity to the reſt; and, being arrived at the proper diſtance, every man reſumed his former ſtation with the greateſt eaſe and accuracy imaginable. In this action the Perſians had the advantage of being armed, to the ſurprize of their enemies, in a manner 'till that time unuſual. For, inſtead of ſlings and darts and arrows, every

man had his breaſt-plate, a ſhield in his left hand, and in his right a broad ſabre or ſcimeter. Such proviſion had the wiſdom of their prudent commander made for their own ſecurity and the annoyance of the enemy.

HERE CYRUS ſtayed a while with his army thus drawn up, to give the enemy an opportunity of marching out and fighting, if yet they had any ſtomach for that exerciſe. But finding this to no purpoſe, he drew off and pitched his camp. His firſt care then was to harangue the ſoldiers, to whom he returned thanks for their behaviour on that important day, and aſſured thoſe, who had diſtinguiſhed themſelves, of adequate rewards. He then diſmiſſed them to take the neceſſary refreſhment, and placed guards around the camp.

IT appeared afterwards that the Aſſyrian monarch had loſt his life in this action, which much diſpirited Crœſus and the reſt of the allies; particularly when they ſaw the Aſſyrians quite frantic with deſpair. They therefore quitted their camp in the night, and the Perſians at break of day took poſſeſſion of it. Here they found great numbers of ſheep and oxen, and a multitude of loaden carriages. CYRUS reſerved for himſelf all the horſes that were taken, in order to form a body of cavalry for the Perſian army, which hitherto they had wanted.

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The richeſt and moſt valuable part of the booty he ſet apart for Cyaxares.

At this time came a delegation from the Hyrcanians, who ſerved in the Aſſyrian army, and had at all times been hardly uſed by that imperious nation. Theſe offered in the name of their principals to revolt to Cyrus, and, in conjunction with him, to attack the enemy in their retreat. Tho' the whole body of theſe amounted to no more than a thouſand, yet they were excellent horſemen, and guarded the rear of the Aſſyrian army. The deputies informed him of the great conſternation and diſtreſs of the enemy; of the juſt reaſons of their own meditated defection; and that the army had not marched ſo far, encumbered as they were with a vaſt multitude both of people and carriages, and having been kept waking the whole preceding night, but that they might be overtaken, if expedition was uſed, on the next morning.

Cyrus gave them proper encouragement, and, having ordered his men to refreſh themſelves, drew them out while it was yet day, and was followed by moſt of the Medes, to whom Cyaxares had given a general permiſſion for that purpoſe. The Hyrcanian deputies were their guides; and the heavens were that night remarkably bright and luminous, which inſpired them with great courage and confidence.

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They marched ſo briſkly that at break of day they found themſelves at no great diſtance from the Hyrcanians in the rear. CYRUS immediately diſpatched to them one of their own deputies, to ſignify his pleaſure that they ſhould join him inſtantly with their right hands held up, in token of amity. They did ſo, and were received by the Medes and Perſians in the ſame friendly manner.

CYRUS, now ſatisfied of the fidelity of the Hyrcanians, ſent them forward again with orders to attack the rear of the enemy in a cloſe body, as ſoon as ever he ſhould appear in ſight. This was accordingly effected, and the dreadful confuſion that enſued is more eaſy to be conceived than deſcribed. Crœſus had ſent his women before for the benefit of travelling by night, end followed them himſelf with the cavalry. The king of Phrygia had alſo left the army before. But the kings of Cappadocia and Arabia were ſlain by the Hyrcanians, and the reſt endeavoured to eſcape with the greateſt precipitation. The greateſt part of thoſe who fell were Aſſyrians and Arabians, who marched but ſlowly, as being in their own region.

CYRUS ordered the cavalry, that were left with him, to parade around the camp of the enemy, and to put to the ſword all thoſe who ſhould come out armed; and had it proclaimed to the reſt, that they

ſhould

ſhould ſurrender their arms and leave their horſes tied at their tents, on pain of death.

He now conſidered that his troops had brought with them no kind of ſuſtenance, and therefore ordered all the proveditors of the camp to make their appearance, and, where any was wanting, the eldeſt perſon of every tent, as his proper ſubſtitute; and ordered all thoſe to ſit down, who could furniſh two months' proviſions. And, when he ſaw them almoſt all ſeated, charged them to furniſh for each tent every day more than double the uſual quantity, both for maſters and ſervants; and appointed officers to ſee that every thing was provided in due order. Thus the Medes and Hyrcanians had it in their power to live luxuriouſly, according to their faſhion. But the Perſians were content with water and the ſimple fare to which they had been accuſtomed. Among the laſt he diſtributed all the horſes; and from that day it was held to be in ſome ſort infamous for a Perſian to be ſeen on foot. He then generouſly diſmiſſed all the captives, who departed in high admiration of his virtues.

At this time old Gobryas, an Aſſyrian governor of a ſtrong caſtle, waited on Cyrus with his family mounted on horſeback, and offered his ſervice to the conqueror, complaining bitterly of the death of his ſon, whom the new king of Aſſyria had through envy

envy put to death. He was received by the conqueror with his natural affability, and proved afterwards of great ſervice to his affairs. He ſoon after viſited the fame caſtle, the impregnable ſtrength and ſituation of which he much admired, and was there magnificently entertained, with all his attendants. By the means of Gobryas, he brought over Gadatas, another governor of a ſtrong place beyond Babylon, whom the king of Babylon had wantonly caſtrated. On his march to this place, he came within view of Babylon, and offered battle to the king of Aſſyria, even ſending him a perſonal challenge, which was declined. Here alſo his army received an addition of men, to the amount of between thirty and forty thouſand, by a junction with the Caducians, the Sacæ, and the Hyrcanians. And many of the Aſſyrians in the neighbourhood brought in their horſes and arms.

THE king of Aſſyria was ſtung with the revolt of Gadatas, and determined to puniſh it, by an invaſion of the territory over which he preſided. This he put in execution. And Gadatas was upon the point of being utterly cruſhed; but was ſaved by the ſeaſonable interpoſition of CYRUS, who marched with ſurprizing celerity to his relief. CYRUS ſtay'd not long after this in Aſſyria, but having agreed upon a neutrality for the unarmed country people on both ſides, he took his route homewards, by the way

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of Babylon again, having Gadatas with him. When he arrived upon the borders, he attacked one of the three caſtles there belonging to the Aſſyrians, and fortified for the ſecurity of the frontier. This was taken by ſtorm; and the other two ſurrendered to him by the management of Gadatas. Here he received a reinforcement of forty thouſand men from Perſia.

LABOROSOARCHAD, who ſucceded Nerigliſſar, was ſoon after murdered by his own ſubjects, who raiſed Nabonadius to the Aſſyrian throne in his room. Xenophon repreſents him as a wicked prince; and that ſuch was his character ſufficiently appears by what is ſaid of him in Daniel. But while he attended his pleaſures, his mother Nitocris, a woman of great underſtanding and a maſculine ſpirit, took the main burden of all public affairs upon herſelf, and did all that could be done by human prudence, to preſerve the tottering empire. She perfected the works that Nebuchadnezzar had begun for the defence of Babylon, raiſed ſtrong fortifications on the ſide of the river, and cauſed a wonderful vault to be made under it, leading from the old palace to the new, twelve feet high, and fifteen wide. This Nabonadius, her ſon, who now reigned, is the Labynitus of Herodotus, and the Belſhazzar of Daniel.

WHILE the queen-mother of Aſſyria was thus prudently employed, Cyaxares came to CYRUS' camp. After mature conſultation, they determined to alter their method, and, inſtead of contending themſelves only with ravaging the enemy's territories, to employ their troops in taking of towns and fortreſſes; that ſo they might make themſelves maſters of the country, and diſtreſs the city of Babylon, by intercepting their proviſions. But for this ſervice, military machines were wanting. Theſe were works of great artifice, labor, and expence. Cyaxares engaged to ſupply one, Gadatas and Gobryas one between them, Tigranes the Armenian prince another, and CYRUS propoſed to furniſh a fourth. Smiths, builders, and the neceſſary materials were with all ſpeed collected, and overſeers to forward the whole were appointed. While this was doing, CYRUS found continual employment for his troops, which were ſtill in the dominions of the enemy, by daily incurſions into different parts, collecting forage for his horſes, and ſpoil and proviſions for his men in abundance. Thus by uninterrupted marches they were ſtill inured to labor and the moſt exact diſcipline.

WHILE theſe things were in agitation, news was brought by the deſerters and priſoners that the Aſſyrian monarch was gone into Lydia, with an immenſe treaſure of gold and ſilver, and precious ornaments of every kind. This raiſed a rumour in the

the army, that he had conveyed his wealth thither, as to a place of ſecurity. But CYRUS judged better, that his deſign was therewith to ſtrengthen himſelf as much as might be with troops and allies. He therefore quickened his preparations; completed his body of Perſian horſe, partly from his priſoners, and partly from his friends. For tho' he deſpiſed unneceſſary wealth, he rejected neither fine horſes, nor elegant arms. He provided alſo a number of chariots, procuring them by all poſſible means. But he was no admirer of the ancient military car, nor of the manner of driving. He conſidered that the moſt excellent part of the army, as the braveſt men were in chariots, was thus rendered no better than light-armed troops, and did no great matter towards a victory; that three hundred chariots held no more than three hundred fighting men, and required twelve hundred horſes; that the charioteers were in other reſpects uſeleſs. Theſe therefore he aboliſhed; and in their ſtead contrived ſerviceable chariots with firm wheels and long axles; which on account of their breadth could not eaſily be overturned. The box, in which the charioteer ſate, was built like a little tower, of firm timber, and his head was armed with an helmet, which covered every part, except his eyes. Scythes of iron, two cubits long, were faſtened to the end of each axle, and others under the axle towards the ground. He alſo provided a large number of camels, collected from the priſoners and his friends.

CYRUS now gave inſtructions to Araſpas the Mede, a commander much in his favor, to deſert to the enemy privately; to inform them of ſo much of his deſigns and actions as might not prejudice his affairs; to embaraſs their preparations as prudently as he could; and to continue with them, 'till himſelf ſhould be once more within convenient diſtance of them to receive him and his intelligence.

AT this time Abradates, the king of Suſa and tributary to the Aſſyrians, joined him with two thouſand horſe, and was particularly aſſiſtant to him in the conſtruction of his chariots; the horſes of which were covered with trappings that were proof againſt all ſorts of miſſive weapons. He had likewiſe a great number of other chariots of a larger ſize, upon each of which he placed a tower, about eighteen or twenty feet high; and in each tower were lodged twenty archers. Theſe were drawn by ſixteen oxen, yoked a breaſt. His camels were mounted, each by two Arabian archers, one looking towards the head, and the other towards the hinder part, of the camel.

Ambaſſadors came to him at this time from the Indian monarch, and brought him a ſupply of money, with large profeſſions of friendſhip. He prevailed upon three of theſe to procede to the enemy, with an offer of their mediation, and to learn what they could of their deſigns. Theſe ſet out accordingly

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the next day, with a promiſe to return as ſpeedily as poſſible.

THUS CYRUS omitted nothing, however ſmall or trifling it might ſeem, which could at all contribute to the execution of his great deſigns. And now all things were ready, the machines of war excepted. His Perſian cavalry amounted to ten thouſand complete; his chariots to three hundred; and the greateſt part of the army was inſpired with that alacrity, that they looked like men who had already conquered, and judged the preparations of the enemy to be of no manner of ſignification.

BUT the three Indian ambaſſadors, on their return, reported that Crœſus was elected commander in chief of all the enemies' forces; that it had been reſolved that all the kings in alliance ſhould make the campaign in perſon with their whole ſtrengh, and contribute as much money as they could, for hiring of troops and other neceſſary uſes; that very many Thracian ſwords-men were already hired; that the Egyptians were coming to them by ſea, to the number of one hundred and twenty thouſand, having ſhields which covered the whole body down to their feet, and armed with large ſpears and ſabres; that the Cypriot forces were alſo coming by ſea; that the Cilicians, Phrygians, Lycaonians, Paphlagonians, Cappadocians, Arabians and Aſſyrians had already joined them, with the Phenicians; that the

Ionians, Æolians, and Aſiatic Greeks in general had been compelled to follow Crœſus; that the Lydian king had even ſent ambaſſadors to engage the Lacedæmonians in his quarrel; that the grand army was to rendezvouze at the river Pactolus, and march thence for Thybarra; where a general Mercate of all neceſſaries was appointed; and this intelligence was confirmed by the priſoners taken.

When the army of Cyrus heard all this, a general ſolicitude prevailed. A great part of them loſt their former chearfulneſs, and concern was viſible in their countenances. They gathered in rings, and were continually aſking the news of one another.

It required all the addreſs of Cyrus to cure this indiſpoſition of the army; which however was ſoon effected; and a reſolution immediately taken to march towards the enemy. A third part of the Median troops were left behind for the ſecurity of that kingdom. As the country had been laid waſte either by themſelves or the enemy for fifteen days march, Cyrus took with him twenty days' proviſion. The horſe made the van, and at a diſtance before them were the ſcouts. Theſe at length obſerved in the plain a number of men and cattle collecting and conveying forage and wood, and, ſtill farther on, a mighty cloud of duſt or ſmoak aſcending, whence they concluded the enemy to be near.

Intelligence

Intelligence of this being given, CYRUS ordered his ſcouts to continue upon the eminences, and to ſend him advice of every thing that ſhould offer to their view. He alſo diſpatched a party of horſe to ſeize ſome of the foragers. He then called a council of his officers, and ſome priſoners being taken and brought in, he demanded who and what they were? They anſwered, that they had paſſed the outmoſt guard in ſearch of wood and forage for the uſe of Crœſus' army, in which, by reaſon of their multitude, there was a ſcarcity of all things. He then demanded how far off the army was? They anſwered, about two Paraſangs. He then aſked, if there was any rumour of his approach amongſt them? Yes, a very great one; that he was approaching and near at hand. Do they ſeem pleaſed at the news? By no means, ſaid they; but in much trouble. What are they employed about? In drawing up the army: this has been their whole employment both yeſterday and to-day. Who draws them up? Crœſus himſelf, aſſiſted by a certain Greek, and a Median deſerter. O that I may but catch him, as I wiſh! ſaid he.

THE priſoners were then ordered to withdraw, and CYRUS turned him round, as intending to ſay ſomething; when a ſcout came running to inform him, that a large body of horſe was obſerved in the plain; whoſe deſign, he thought, was to reconnoitre the army, for that before them were about thirty

horſemen, who came forward with full ſpeed, as intending to ſurprize the look-out upon the hill, which conſiſted of ten men only. He therefore ordered a few horſe for the protection of the look-out, and diſpatched Hyſtaſpas, at the head of a thouſand more, to face the enemies' horſe in the plain, with a charge to advance no farther, and, if any came towards him with their hands extended, to receive them in a friendly manner.

THESE marched out immediately and were preſently met by Araſpas and his ſervants, who came forward at a very great rate. As ſoon as CYRUS ſaw him, he diſmounted to meet him and gave him his hand. The officers around him were amazed at this, but CYRUS ſoon cleared up the affair, ſaying, 'This very excellent man is come to us again, my 'friends. For know, that he went off to the ene-'my through no fault of his, or diſpleaſure of mine, 'but purely as he was inſtructed by me, to gain in-'telligence of the enemy's affairs. For himſelf, he 'ſhall experience the punctuality of my promiſe to 'him. And for you, it remains that you highly honor 'this brave man, who has ſubmitted to a general 'calumny, and expoſed himſelf to the greateſt dangers, for the common ſafety." Araſpas then received the civilities of all, and, being aſked what news he brought? informed CYRUS, that he had taken care to make himſelf well acquainted with the ſitu-

ation

ation of the enemy's affairs, having aſſiſted in drawing up the army. Give us then, ſaid CYRUS, an account of their numbers. They are all of them, anſwered he, both horſe and foot, drawn up three hundred deep, except the Egyptians; and theſe occupy a ſpace of forty furlongs. And how are theſe Egyptians drawn up? In ſeparate bodies, ſaid he, of ten thouſand each; each body making a full ſquare of an hundred men every way, according to their military cuſtom at home. Crœſus allowed this with much reluctance; for he was deſirous of extending his front on the right and left as much as poſſible beyond yours. Why ſo? In order to ſurround you with his multitude. But let them take care, ſaid CYRUS, leſt, while they endeavour to ſurround us, themſelves are not ſurrounded. Then addreſſing himſelf to the officers, 'It is your buſineſs to ſee 'that the arms of the men and horſes be carefully 'inſpected; for by a ſmall defect both man and horſe 'and chariot are frequently rendered unſerviceable. 'Early in the morning, while I am attending the 'ſacrifices, let the men and horſes have due refreſh-'ment, that whatever we have need to do afterwards, 'we may have time for. You, Araſpas, are to 'command the right wing. The reſt of the com-'manders of ten thouſand are to keep the place al-'ready aſſigned them. And you are to order the offi-'cers of the Cohorts, and the captains of companies, 'to form the phalanx with each company drawn up

two,

'two deep.' Each of these companies consisted of twenty four men.

HERE one of the commanders of ten thousand interrupted, 'And think you, CYRUS, that so drawn 'up, we shall be able to cope with so deep a pha-'lanx?' 'In a deep phalanx, answered CYRUS, 'what hurt to their enemies, or what service to their 'friends, do you think that men can do, who, by 'their situation, are restrained from action? For 'my part, I had rather that those heavy-armed E-'gyptians, who are drawn up an hundred, had been 'disposed a thousand, every way; for we should so 'have very few to fight with. But with the number 'of men which the depth of my phalanx will consist 'of, I hope to render the whole strong, and every 'part mutually assistant. Behind the men in armour, 'I shall dispose the pike-men; and behind them, the 'bow-men. For who would place those in front, 'who cannot bear a close engagement? Yet even 'these, by darting their pikes, and sending their ar-'rows over the heads of those before them, will bring 'damage to the enemy; and he who does that, is 'so far assistant to his friends. In the rear I shall 'place the reserve, whom I propose to make as use-'ful as any of the rest. Draw up the phalanx there-'fore as I have directed; and you, the commanders 'of the pike-men, dispose your companies imme-'diately behind them; and you, who command 'the bow-men, yours next. And do you, to whom

'the

'the care of the reſerve is committed, take ſpecial
'heed that every man keep a watchful eye upon
'thoſe that are near him, encouraging thoſe who do
'their duty, ſharply threatening thoſe who are re-
'miſs, and inſtantly puniſhing with death every
'one that offers to turn his back. It is the buſineſs
'of thoſe in the front, to inſpire the reſt with cour-
'age both by their words and actions; and of thoſe
'behind, to be a greater terror to the coward, than
'the enemy before him. Theſe therefore are your
'inſtructions. But you, Abradates, whom the offi-
'cers of the military cars obey, are to ſee that all
'the towered chariots follow as cloſely after the
'phalanx as may be. You, Dauchus, who have
'charge of the baggage-waggons, are to place them
'with their convoys behind the towers; and your
'officers are to puniſh thoſe ſeverely, who unſeaſon-
'ably advance before the reſt, or lag behind them.
'And you, Carduchus, who take care of the car-
'riages of the women, are to appoint them their
'place behind the baggage. For when all theſe fol-
'low, they will give the enemy a notion of our be-
'ing a vaſt multitude, will ſupply us with the means
'of forming ambuſcades, and will compel the enemy,
'if they intend to ſurround us, to take a larger com-
'paſs: and the greater ſpace they incloſe in ſur-
'rounding us, ſo much the weaker will they be.
'But you, Artabazus, and Artagerſas, are to place,
'each of you, one thouſand of the horſe which you

com-

'command, behind them. And you, Pharnuchus and 'Aſiadatus, are to draw up the two thouſand horſe 'which obey you, not in the phalanx, but behind the 'carriages. Then, attend us, with the reſt of the 'principal officers: and I require you to be as ready 'as if ye were to begin the engagement. You al-'ſo, who command thoſe belonging to the camels, 'are to take your place behind the carriages, and 'to obey the orders of Artagerſas. And you, the 'commanders of the chariots, are to place them, one 'hundred with the chief (to whomſoever that pro-'vince ſhall happen by lot) before the centre of the 'phalanx; one hundred more, proceding to the 'right flank of the army, are to follow that wing of 'the phalanx; and the other hundred are to be 'diſpoſed in the ſame manner on the left.'

WITH theſe inſtructions the general officers departed to their ſeveral charges; and the army took their refreſhment and reſt; the neceſſary watches being appointed.

THE next morning CYRUS attended the ſacrifices, while the troops made a chearful meal and poured out their libations. They then adorned and armed themſelves in the gayeſt manner, with rich tunics and elegant coats of mail and helmets. Even the horſes of the cavalry had their foreheads, breaſts and thighs covered with armour; as were alſo the ſides of thoſe, which drew the chariots. So

that

that the whole army glittered with braſs and ſhone with ſcarlet.

THEY were now all in order. CYRUS mounted his horſe, and was looking forward upon the way that he was to march, when a ſudden clap of thunder broke upon his right. Upon this he ſtretched out his arm, ſaying with a loud voice, *We follow thee, moſt mighty JOVE.* 'Tis incredible, what ſpirit this infuſed into the troops. He then moved on, Chryſantas leading the cavalry of the right wing, as Araſambas did the foot of the left. The men were ordered to have regard to their enſigns, and to follow with an even pace. His own ſtandard was a golden Eagle, extended on a lofty ſpear; which has been the ſtandard of the Perſian kings ever ſince. Before he came within ſight of the enemy, he thrice ſtopped, to give his army breath.

WHEN they had marched about twenty furlongs, they perceived the enemy's forces advancing againſt them. And when they had now full proſpect of each other, the enemies, obſerving their own phalanx to be much farther extended on each ſide than that of the Perſians, halted for a while, and inflected their wings, to incloſe them. Which tho' CYRUS perceived, he ſlacked nothing of his march, but led them on as before. But when he ſaw them ſtill wheeling at a great diſtance, he called to Chryſantas, and aſked

aſked him if he obſerved it. I do, ſaid he, and not without wonder. For in my opinion, their wings are drawn off at a diſtance from their own phalanx. What can be their reaſon for that? Their reaſon, ſaid CYRUS, is, that they are afraid that, if they were nearer to us, we ſhould attack them, before their phalanx can come up. But how, ſaid Chryſantas, will they be able to aſſiſt each other, when they are ſo far apart? CYRUS replied, that it was evidently their deſign, when their wings ſhould have faced his flanks, to make ſo many fronts, and attack him on all ſides at once. And do you judge them right in this? Right, anſwered CYRUS, as to their own view; but wrong, as to what they ſee not, and much worſe than if they all advanced againſt us in a ſtrait line. But you, Arſamas, lead on the foot gently, and do you, Chryſantas, keep the ſame pace with the cavalry. In the mean time I am going to that part, whence I think it convenient for the battle to begin; and, as I paſs, ſhall conſider how things are with reſpect to ourſelves. When I come there, and we are juſt ready to engage, I ſhall begin the Pœan; and do you follow. You will eaſily perceive when we cloſe (for I think, there will be no ſmall tumult) and then Abradates will begin the attack. At which inſtant you are to follow, as nearly contiguous to the chariots as you can. Thus ſhall we fall upon them, while they are in confuſion. I ſhall be with them myſelf,

myſelf, and with GOD's leave, will not fail to purſue them with as much celerity as may be.

HAVING thus ſpoken, and given the word, JOVE THE PRESERVER AND LEADER, he went on. As he was now between the chariots and the armed troops, he ſometimes cried, 'How glorious it is, my warriors, to obſerve your countenances!' To others, 'Know, my brave men, that we fight not for this day's victory; but for that which we have already gained, and for the happineſs of all!' To others, 'We ſhall accuſe heaven no more, my fellow ſoldiers, ſince it has given us an opportunity of atchieving ſuch glorious things! Only let us play the men:' To others, 'What entertainment could we hope for, my friends, comparable to this?' With ſpeeches, ſuch as theſe, he encouraged them all, as he paſſed along.

WHEN he came where Abradates was, he bad him be of good courage, for that the Perſians would follow him cloſe, nor ſhould he fight unſupported. Abradates anſwered, 'I have the beſt opinion of our ſituation here, but am concerned for our flanks, towards which I ſee the wings of the enemies ſtretched out firm with chariots and forces of every kind; whereas we have nothing to oppoſe them there, beſides a few chariots: ſo that in truth I am aſhamed of being in a place of ſuch ſeeming ſafety as I am.'

'If things are well with you,' ſaid CYRUS, 'be in no concern for them. For, by the help of GOD, I will lay the flanks of the enemy open to you. I beſeech you therefore not to attack the enemy, 'till you ſhall behold thoſe very troops, which you ſeem moſt apprehenſive of, already flying. When you ſee this, let that be the ſignal for you to ruſh upon the enemy.'

HE then rode on to the left wing, where Hyſtaſpas commanded a moiety of the Perſian cavalry. 'You ſee here, Hyſtaſpas,' ſaid he, 'a buſineſs well worth your activity. For if we get the ſtart of the enemy in killing, we ſhall ſave our own people.' Hyſtaſpas anſwered laughing, 'I warrant you, I will take care of thoſe who are over againſt us; but do you look after the flanks.' I am going thither ſaid CYRUS; 'but remember, Hyſtaſpas, that whoever has the advantage of them, muſt by no means think of quitting them, while any reſiſtance is made.' He then proceeded to the flank, and thus accoſted the officer of the chariots there, "I am come to your relief. When you ſhall perceive us attacking the extremity of the enemy's line, then do you alſo endeavour to break through them. For you will be much ſafer by advancing againſt them, than by ſuffering yourſelf to be hemmed in." When he came behind the carriages, he ordered Artagerſas and Pharnuchus, with a thouſand horſe and foot, there to continue,

time. 'But when you ſhall obſerve me to begin the attack on thoſe who are upon our right flank, then do you alſo attack thoſe who come againſt you. Your engagement will be with that wing, which is weakeſt, and will have a phalanx to render you the firmer. You ſee alſo that the laſt of the enemy conſiſts of cavalry. Againſt them you are to ſend out your ranks of camels, and doubt not of ſeeing them make a ridiculous figure, even before you come near them.' This ſaid, he haſted to the right flank. But Cræſus, now judging the Phalanx where he was, to be ſomewhat nearer to the Perſians, than his protended wings, gave the ſignal for them to turn and charge the enemy. Thus there were three main bodies at once marching againſt CYRUS; one in front; and one upon each flank. At the word of command, the Medes and Perſians on each ſide turned their faces towards the enemy; and a deep ſilence enſued from an apprehenſion of the doubtful event.

WHEN CYRUS now judged it adviſeable, he began the Pœan; and immediately the whole army reſounded. He then advanced with ſome cavalry, but, before he came to the enemy's line, wheeled obliquely to the extremity of it, and fell upon the flank with dreadful execution. The foot that followed, charging in front at the ſame time, made an horrid carnage in that quarter, ſo that preſently all was fight and confuſion.

ARTAGERSES, ſeeing CYRUS engaged, moved forward againſt the enemy on his ſide, ſending out his camels before him, as CYRUS had ordered. But, while they were yet at a conſiderable diſtance, the horſes endured not the ſight of them: ſome fled with conſternation; others kept leaping and rearing like mad horſes; while others bore the riders precipitately againſt their friends, and created infinite tumult, fear and diſorder. All this is uſual with horſes at the ſight of camels.

ALL this while ARTAGERSES, keeping his men in order, preſſed them, in this tumult, with his cloſe ranks. And the chariots at the ſame inſtant charged them on his right and left: ſo that many, who fled from the chariots, were ſlain by the troops; and others, who fled from theſe, were intercepted by the chariots.

ABRADATES, obſerving this where he was placed before the centre of the front, firſt calling out, 'Follow me, my friends,' ſet forward with his chariots, and laſhed on his horſes with ſuch impetuoſity that they were quickly beſprinkled with their own blood. The chariots of the enemy, that were to have oppoſed him, preſently ran off; ſo that he drove directly with his whole ſquadron upon the Egyptian phalanx. Here with a violent concuſſion they bore down men and arms, while the ſcythes tore every thing

thing in pieces that was before them. Here however Abradates loſt his life, as did ſeveral of his followers. But their fall was fully revenged by the Perſians, who marched after them, and put to the ſword a multitude of the Egyptians thus thrown into confuſion.

But the reſt of the Egyptians, who were not affected by this attack of the chariots (and theſe were a great multitude) marched on, in the mean time, directly againſt the Perſians. And here the conflict was terrible indeed, with ſpears, javelins and ſwords. For the Egyptian ſpears were firm and long, and their ſhields, at the ſame time that they protected their bodies much better than the Perſian coats of mail or wicker ſhields, enabled them in ſome reſpect to repulſe an enemy. For they marched with their ſhields ferried and compact together, and were as a moving wall againſt the enemy. The Perſians were not able to ſtand the charge, yet would not ſhew their backs to the enemy. They ſtill ſlew and were ſlain, giving back by little and little. But when they had ſo far retreated, as to be covered by the machines; then the Egyptians ſuffered in their turn. They were aſſaulted from the towers with all kinds of miſſive weapons. And thoſe, who were in the rear, would not ſuffer a ſingle archer or ſpearman to fly, but with their ſwords drawn obliged them to make continual diſcharges, which fell upon

the Egyptians, like ſtorms of hail. Dire was the ſlaughter of men, prodigious the din of arms and weapons, and horrible the vociferation; ſome calling upon one another, ſome encouraging, others imploring.

At length Cyrus came up from the purſuit; and, ſeeing the Perſians driven from their poſts, was cut to the heart with grief. Obſerving that the further progreſs of the enemy could no way be ſo ſoon prevented as by an attack upon their rear, he ordered thoſe who attended, to follow him, and preſently broke in upon them behind, and made terrible work amongſt them: ſo that horſe and foot were ſoon promiſcuouſly mingled. In this confuſion a certain Egyptian, who had fallen and was trampled on by the horſe on which Cyrus was mounted, thruſt his ſword into the horſe's belly; in conſequence of which Cyrus was thrown to the ground. Then might you have ſeen how valuable a thing it is, for a prince to be beloved by his ſubjects. They ſet up a great ſhout and fell upon the enemy with redoubled violence. Cyrus was ſoon remounted upon the horſe of one of his attendants without damage, and looking around him again, beheld the Egyptians cut down on every ſide. For Hyſtaſpas with the Perſian horſe, and Chryſantas, were now got amongſt them. Theſe Cyrus ordered to engage with them no longer hand to hand, but to ply them with darts and arrows at a diſtance. He then rode round to the

machines

machines, and aſcended a tower in order to view the field of battle, over which he ſaw men, horſes, and chariots diſperſed; flying, purſuing, conquering, ſubmitting; but no body of the enemy any where making a ſtand and fighting, except the Egyptians.

MOVED therefore with pity for the ſufferings of ſo many brave men, CYRUS ordered all his own forces to retire to ſome diſtance from them, and ſent an herald to expoſtulate, 'Whether they were all determined to periſh for thoſe, who had deſerted them, or to live with the reputation of brave men?' They deſired to know 'How they could be ſaved with the reputation of being brave men?' CYRUS ſent them word, that 'very well they might, as they were the only people, who ſtood their ground and made reſiſtance.' They again enquired, 'How it was poſſible for them to be ſaved, with a conſciouſneſs of having diſcharged their duty?' The return was, that 'by ſurrendering their arms, and embracing the friendſhip of thoſe, who were more willing to ſave than to deſtroy them when they had it in their power, they might conſult their own ſafety, without the leaſt treachery to any of their allies.' At laſt they ſubmitted, on condition that they ſhould not be obliged to fight againſt Cræſus. CYRUS afterwards ſettled them in the cities of Lariſſa and Cyllene, not far from the ſea, which their poſterity poſſeſſed in the time of Xenophon.

THUS

THUS did CYRUS by his wiſdom and valor obtain this complete and moſt important victory, for on the matter it decided the fate of Aſia, over an enemy who was more than double his number. Crœſus fled to Sardis with his own troops. The reſt of the nations diſperſed and returned home. The next morning CYRUS marched to Sardis, and when he came thither, erected his engines, and prepared ſcaling-ladders, as if he intended to aſſault the walls: but in the mean time contrived to open, for himſelf and his army, an eaſier paſſage. A certain Perſian in the army had been heretofore the ſlave of an officer who commanded in one of the towers, the moſt difficult of acceſs, and knew the way by which they had been uſed to deſcend and return to and from the river. Under this man's direction the tower was taken on the night following. When this was known, the Lydians fled from the walls, and CYRUS entered the city by break of day, cauſing proclamation to be made to the inhabitants, that no man ſhould ſtir from the place where he was. Crœſus, who had ſhut himſelf up in the palace, finding the city taken, called aloud upon CYRUS for ſafety, who, having ſet a guard upon him, made haſte to the tower or citadel, which had been taken. Here he found his Perſians as vigilant as he could wiſh; but obſerving the arms of the Chaldeans left there, who were gone to plunder the houſes, he called together their officers and commanded them

to

leave the army as ſoon as poſſible. For, ſaid he, 'I will not ſuffer any perſons to enjoy ſuperior profit by a breach of diſcipline. Know at the ſame time that it was my intention to have rendered you ſo happy, that all your countrymen ſhould have envied your condition. But, as it is, let it not ſeem ſtrange to you, if, on your departure homewards, you meet with an incenſed and ſuperior enemy, who may call you to a ſevere accompt.' On this the Chaldeans, ſtruck with terror, moſt humbly beſought him to be pacified, and offered to deliver up all their wealth and plunder. 'I have no need of it,' ſaid he, 'but if you would have me pacified, I require you to deliver up all that you have taken, for the uſe of thoſe, who kept guard in the citadel. For, if the reſt of the troops ſhall ſee that thoſe, who obſerve the ſtricteſt diſcipline, are the greateſt gainers, that may be of ſome ſervice to our affairs.' This was done accordingly; and ſo was the obedience of the Perſians rewarded with the ſpoil of the Chaldeans.

He then lodged his army in the city, and ordered Crœſus to be brought before him. When the Lydian monarch came into the preſence of his conqueror, he ſaid, 'God ſave you, my lord; for fortune has ordered that I ſhould henceforth ſalute you by that title.' 'God ſave you too Crœſus,' anſwered Cyrus, ſince we are both men. But, Crœſus, I would aſk a word of advice of you.' 'Certainly,' replied

plied Crœſus, 'I ſhall give you the beſt I can; for I ſuppoſe that it may prove to my own advantage.' 'Hear me then, Crœſus,' ſaid he, 'becauſe I ſee that my men, who have undergone many toils and dangers, now ſuppoſe themſelves maſters of the richeſt city of Aſia, next to Babylon, I imagine it but juſt that ſome advantage ſhould accrue to them from it. For I underſtand that people, who enjoy no profit from their labours, are like to prove the leſs tractable. Yet I have no intention to grant them the plunder of the city; ſince, in my opinion, it would be utterly ruined by it; and in the plunder, thoſe would have moſt utility, who deſerve it leaſt.' Crœſus, hearing this, ſaid, 'Permit me therefore to inform ſuch of the Lydians, as I think proper, that I have obtained this grant from you, that the city ſhall not be ſacked, nor their wives and children torne from them; and that I have engaged, on this conſideration, that the Lydians themſelves ſhall freely bring out all that is rich and valuable in Sardis. This I know they will do. And thus will the ſame place be ſtocked with many good things for you againſt another year. But if you ſack it, the arts themſelves, by which thoſe good things are procured, will periſh. And firſt, it is fitting that truſty perſons be ſent by you to take poſſeſſion of my own treaſures.' The advice was taken, and Crœſus was permitted to enjoy his former grandeur; but the power of making war was taken from him.

THE Carians were at this time ſplit into factions and plunged in a civil war. CYRUS ſent one of his Perſians, named Aduſius, at the head of ſome forces, to them; who compoſed their differences, and left ſufficient garriſons in the ſtrong places. The Cilicians and Cypriots had tendered their ſervice in this expedition; and in return were allowed the priviledge of being governed by their own natives.

ADUSIUS, having performed this, was ordered to ſupport Hyſtaſpas, who had been diſpatched into Phrygia with an army. The maritime Greeks, by dint of preſents, obtained the favor of being free from garriſons, but were made tributary, and obliged to ſerve in the army, when called upon. The king of Phrygia made ſhew of reſiſtance, but, his governors revolting, he fell into the hands of Hyſtaſpas. This general having ſecured the country, returned with ſuch of the Phrygians in arms as had taken part with him. The reſt, who had borne arms againſt him, were obliged to follow in quality of ſlingers. All this while CYRUS was buſied at Sardis in making engines and battering rams for the reduction of ſuch forts as ſhould refuſe to ſubmit. But now he judged it time to remove thence.

CYRUS, at his departure from Sardis, left in the place a numerous garriſon of foot, and took Cræſus along with him. There were in the train a mul-

multitude of waggons loaden with wealth. The royal captive brought to him a particular in writing of the contents of every waggon, and to whoſe charge it was committed. 'By having this Schedule (ſaid he) you will know who is honeſt, and who is not.' 'You do well,' anſwered CYRUS, 'but my people, who convey this wealth, are worthy to poſſeſs it: ſo that if they ſteal, they ſteal only what is their own.

He carried with him alſo a good number of Lydians, who were curious in arms and horſes and chariots, and whom he perceived to be deſirous of gratifying him in what they could. Theſe were armed. But if he obſerved any to follow him with an ill will, he gave their horſes to the Perſians, burned their arms, and obliged them nevertheleſs to follow as ſlingers. And all the able bodied men, who came into his power without arms, he made ſlingers of in like manner.

HE took the route of Babylon with his army, and ſubdued in his way the greater Phrygia, Cappadocia, and that part of Arabia, on which he touched; and furniſhed his Perſian Cavalry, now no fewer than forty thouſand, with the arms of thoſe people. He diſtributed alſo many horſes, taken from the captives, amongſt the forces in alliance with him. Thus he advanced to the capital of Aſſyria with a vaſt cavalry, a prodigious number of ſpearmen and archers, and an infinite multitude of ſlingers.

WHEN

WHEN he came to the place, he there arranged his army, and rode round the city, attended by his friends and ſome of the allies. Having taken good notice of the walls and fortifications, he was preparing to decamp, when a deſerter from the city brought intelligence that the Babylonians intended to attack him, as he drew off; for that 'they had obſerved his phalanx from the wall, and thought it weak and deſpicable.' And no wonder; for the ſurrounding of ſuch an immenſe wall had rendered the phalanx thin of courſe. But CYRUS altered the poſition of his troops in ſuch a manner, that they durſt not attempt it.

HE now drew off and encamped at a diſtance from the city, calling a council of war, wherein the ſiege of this metropolis was reſolved on. Yet this was no eaſy enterprize. CYRUS himſelf did not readily conceive how it was poſſible to take it, otherwiſe than by famine. For, beſides the impregnable ſtrength of their walls, the inhabitants were ſtill further ſecured by the Euphrates, which ran through the midſt of the city. And the river was here two furlongs wide, and about twelve feet deep. The number of men to defend the walls was very great, and the place was ſtored with proviſions for more than twenty years.

THESE difficulties however did not diſcourage CYRUS from proſecuting his deſign. But, deſpairing to take the place by ſtorm, he cauſed a line of circumvallation to be drawn quite round it, with a large and deep ditch; reckoning, that if all communication with the country was cut off, the more people there were within the city, the ſooner they would be obliged to ſurrender. That his troops might not be too much fatigued, he divided his army into twelve bodies, aſſigning to each its month, for guarding the trenches. The beſieged, thinking themſelves out of all danger, by reaſon of their high walls and plenteous magazines, inſulted CYRUS from the ramparts, and looked upon all the trouble, which he gave himſelf, as ſo much unprofitable labor.

HAVING now ſpent two entire years before Babylon, without gaining any conſiderable advantage over the place, CYRUS reſolved at laſt upon the following ſtratagem, which put him in poſſeſſion of it. He was informed that a great annual ſolemnity was kept in Babylon; and that the Babylonians on that occaſion, were accuſtomed to ſpend the whole night in drinking and debauchery. This he judged a proper time to ſurprize them in; and accordingly ſent a ſtrong detachment to the head of the canal, leading to the great lake, which had been lately dug by Nitocris, with orders, at an appointed time, to break down the great bank, which was between the lake and the canal,

canal, and to turn the whole current into the lake. At the ſame time he appointed one body of troops at the place where the river entered into the city, and another where it came out, ordering them to march in by the bed of the river, as ſoon as they ſhould find it fordable. Towards the evening he opened the head of the trenches on both ſides the river above the city, that the water might diſcharge itſelf into them. By theſe means, and the breaking down of the great dam, the river was ſoon drained. Then the two bodies of troops above-mentioned, according to their orders, entered the chanel, the one commanded by Gobryas, the other by Gadatas; and finding the Gates all left open, by reaſon of the general diſorder of that riotous night, they penetrated into the very heart of the city without oppoſition; and meeting at the palace, according to their agreement, ſurprized the guards, and cut them in pieces. Thoſe who were in the palace, opening the gates to know the cauſe of this confuſion, the Perſians ruſhed in, took the palace, and killed the king, who, ſword in hand, came out to meet them. The king being killed, and thoſe who were about him put to flight; the reſt ſubmitted, and the Medes and Perſians became maſters of the place. This put an end to the Babylonian empire, and fulfilled the prophecies uttered againſt that proud metropolis. In that very night, the king entertained, on occaſion of the public rejoycings, a thouſand of his lords at a great

banquet; and having profaned the ſacred veſſels, which his grand-father Nebuchadnezzar had brought from Jeruſalem, he firſt ſaw written on the wall of his banqueting-room, and afterwards heard from the mouth of Daniel, the ſevere doom, which immediately overtook him.

THE next morning the inhabitants were diſarmed; and CYRUS appointed his court in the moſt magnificent manner. Here he reigned in conjunction with his uncle Cyaxares, who is alſo called Darius the Mede. Nay, ſo far did CYRUS carry his complaiſance, that he let his uncle enjoy the firſt rank.

HAVING ſettled affairs at Babylon, CYRUS returned into Perſia, to pay a viſit to his father and mother, who were ſtill living. After a ſhort ſtay there, he went back to Babylon, together with Cyaxares. On their arrival, they concerted together the eſtabliſhment of the whole empire; and having divided it into an hundred and twenty provinces, the government of theſe was given to ſuch as had diſtinguiſhed themſelves during the war.

THE civil government being thus ſettled, CYRUS ordered all his forces to join him at Babylon. On a general review, he found them to conſiſt of one hundred and twenty thouſand horſe, two thouſand chariots armed with ſcythes, and ſix hundred thouſand

ſand foot. Having diſtributed into garriſons ſuch a number of theſe, as he judged neceſſary for the defence of the ſeveral parts of the empire, he marched with the remainder into Syria, where he ſettled the affairs of that province, and then reduced the other nations as far as the red ſea, and the confines of Ethiopia.

About two years after the reduction of Babylon, Cyaxares dying, and alſo Cambyſes king of Perſia, Cyrus returned to Babylon once more, and took upon him the whole government of the empire, which he held for the ſpace of ſeven years.

In the firſt of theſe ſeven years expired the ſeventy years of the Babyloniſh captivity, when Cyrus publiſhed the following edict, whereby the Jews were allowed to return to Jeruſalem;

THUS ſaith CYRUS king of the Perſians, The LORD of Iſrael, the moſt high LORD, hath made me king of the whole world, and commanded me to build him an houſe at Jeruſalem in Jewry. If therefore there be any of you that are of his people, let the LORD, even his LORD, be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the LORD of Iſrael; for he is the LORD that dwelleth in Jeruſalem. Whoſoever then dwell in places about, let them help him, thoſe I ſay that are his neighbours, with gold and with ſilver, with

gifts, with horſes and with cattle and other things, which have been ſet forth by vow for the Temple of the LORD *at Jeruſalem.*

THERE is no doubt but this Edict was obtained by Daniel, who was in great credit and authority at court. That he might the more effectually induce the king to grant him that favor, he ſhewed him the prophecies of Iſaiah, naming him, an hundred and twenty years before his birth, as one appointed by GOD to be a great conquerer, a king over many nations, and the reſtorer of his people, by ordering their temple to be rebuilt, and Jeruſalem and Judea to be repoſſeſſed by their ancient inhabitants. CYRUS reſtored to the Jews at the ſame time all the veſſels of the temple, which Nebuchadnezzar had brought from Jeruſalem, and lodged in the temple of Baal.

THIS prince, being equally beloved by his own ſubjects, and thoſe of the conquered nations, peaceably enjoyed the fruits of his labors and victories. His new-erected empire was bounded on the Eaſt by the river Indus; on the North by the Caſpian and Euxine ſeas; on the Weſt by the Egean; and on the South by Ethiopia and the ſea of Arabia. He kept his reſidence in the heart of theſe countries, ſpending the ſeven cold months at Babylon, by reaſon of the warmth of that climate; three months in the ſpring

ſpring at Suſa; and two months during the heat of the ſummer at Ecbatan.

HAVING ſpent ſeven years in this ſtate of tranquility, and eſtabliſhed his empire with ſuch wiſdom, that, upon the ſtrength of this foundation alone, it ſtood above two hundred years, notwithſtanding the raſh and impolitic proceedings of his ſucceſſors, he died in the ſeventieth year of his age, equally regretted by all the nations of his extenſive dominions. He had reigned, from his firſt taking upon him the command of the Median and Perſian armies, thirty years; from the reduction of Babylon, nine; and, from his becoming ſole monarch of the eaſt, on the death of Cyaxares, ſeven years. Authors differ ſtrangely, as to the manner of his death. The account of Xenophon, who took the facts of his hiſtory from the Perſian records, is by far the moſt probable, and that informs us that he died in his bed in a good old age, as fortunately as he had lived, amidſt his friends and in his own country. And all authors agree, that he was buried at Paſargada in Perſia, where Xenophon ſays that he died. The body, incloſed in a coffin of gold, was laid upon a bed of ſtate, in the midſt of a ſmall but neat building, the whole furniture of which was truly regal. And this monument was to be ſeen in the time of Alexander the great.

CHAP.

CHAP. IV.

Of PANTHEA.

THE circumſtances of PANTHEA's hiſtory are cloſely connected with that of Cyrus, and given to us by the ſame admirable author. After the firſt battle, which Cyrus fought with the Aſſyrians and their allies, this lady was taken captive in the enemy's camp, with her attendants conſiſting of ſome women and three eunuchs. She was the wife of Abradates the titular king of the Suſians. Her huſband had been ſome time before diſpatched by the Aſſyrian monarch to the king of the Bactrians, who was his acquaintance and friend, in quality of ambaſſador, to perſuade that monarch to accede to the alliance.

WHEN Araſpes the Mede, with ſome others, firſt entered her pavilion, they found her ſitting on the ground, with her maid-ſervants around her, and cloathed in the ſame manner. When they looked round them for the miſtreſs, altho' ſhe ſate veiled, with her eyes fixed upon the ground, it was eaſy to diſtinguiſh her from the reſt. But when ſhe was ordered to riſe, and her attendants roſe up likewiſe, ſhe appeared infinitely ſuperior to the reſt, in majeſty, in manner, and in beauty. Her charms ſhone with

luſtre

luſtre through the humble habit which ſhe wore. Yet they could diſcern the tears to moiſten her garments, and partly to flow down even to her feet. One of them prayed her to be of good courage, for that, altho' they were informed that her own huſband was endued with many excellencies both of body and mind, yet they ſhould reſerve her for one who was not exceded by any man in the rare gifts of perſon and underſtanding and quality and power. For of all men, ſaid they, Cyrus is ſurely the moſt worthy of admiration. When ſhe heard this, ſhe rent her garment, and began to weep aloud: her maids alſo lifted up their voices and wept. In this ſcene of diſtreſs her neck and hands appeared, to the infinite ſurprize of all that were preſent, who confeſſed that ſuch a form had never yet been ſeen in Aſia.

ARASPES, who afterwards fell deſperately in love with this lady, gave Cyrus an account of what had paſſed, inviting him to ſee this wonder. This however Cyrus, who was as continent as the famous Scipio afterwards, prudently declined, and commited her to the care of Araſpes, charging him to uſe her well. And this charge he gave, as well from his own natural diſpoſition, as from the reflection that ſuch treatment might prove advantagous to his affairs. But we ſhall not foreſtall the reader, but lay before him the ſequel of this hiſtory in a more

more proper and engaging way. A young gentleman of New College in Oxford has ſome time ago extracted the ſeveral parts of it, as they lay diſperſed in our author, and connected them in verſe. As we have the author's leave, we ſhall preſent the reader with this performance: on the peruſal of which, he will allow the juſtice of that obſervation, that *the Muſes ſpoke from the mouth of Xenophon.*

'The raptur'd gazer ſhall behold no more,
'Nor e'er, a form ſo lovely, view'd before;
'From all her aſpect joys immortal riſe,
'Bloom on her cheeks and revel in her eyes;
'O Cyrus, ſee this prodigy, and own
'Thy conqueſts poor, compar'd with this alone!'

ARASPES thus reveal'd the flame that burn'd
Within his breaſt, and Cyrus thus return'd,
'Thy glowing ſpeech an ardent paſſion proves,
'Araſpes has already ſeen, and loves:
'But know that Cyrus will not tempt his pains,
'Nor truſt a weakneſs which his ſoul diſdains.
'To gain her love exert thy utmoſt ſkill,
'But, O! forbear to violate the will:
'Our good intentions give our arms ſucceſs,
'For heav'n we fight, and conquer but to bleſs.'

Diſtreſs'd PANTHEA! whom the fates now ſave
From death, to mourn a captive and a ſlave!

The

The victor yet thy beauteous form to view
Declines, and fears to be a captive too.

ARASPES, licens'd, urges now the fair
From day to day with moſt aſſiduous care;
Now ſighs ſubmiſſive, now with phrenſy burns,
A ſuppliant ſues, and menaces by turns;
Bids her to mark the diff'rence, where the flow'r
Free-op'ning to the ſun embalms the bow'r;
And where, while ſhrunk and joyleſs in the ſhade,
'Tis rudely pluck'd and in diſhonor laid:

ALARM'D, to Cyrus all her fears ſhe ſends,
And to his faith her ſpotleſs fame commends.
The youthful Hero could with pleaſure view
Virtue's bright ſunſhine gild affliction through;
PANTHEA's rare fidelity ador'd,
But much the frailty of his friend deplor'd.
'O fall'n Araſpes! (ſaid the god-like youth)
'Stain not this mirrour of unfailing truth;
'Let not thy paſſions thus thy ſoul enſlave,
'Recal thy manhood, for thou once waſt brave;
'Hie thee to Crœſus, all our force reveal,
'And join his councils with pretended zeal;
'By abſence, and the pow'r of reaſon's laws,
'Regain thy peace, and ſerve the common cauſe.'

HE bow'd aſſent: and now through all the hoſt,
Ran the vain rumour of Araſpes loſt.

Deſerting

Deſerting to the proud Aſſyrian's will
Through fear of pain and conſcioufneſs of ill.

WITH joy it fill'd the fair PANTHEA's breaſt,
Whoſe lines the Perſian Hero thus addreſs'd,
'Mourn not this wretch abandon'd and accurs'd;
'Who fell from Cyrus, fell from Virtue firſt;
'Grant me to ſummon my lov'd lord in haſte,
'The loſt Araſpes ſhall be well replac'd,
'And Cyrus ſhall in Abradates find
'A ſacred friendſhip, and a grateful mind.
'Nor thou ſuppoſe the quick tranſition ſtrange,
'Or charge to lightneſs this important change:
'Tis injury that ſtirs; the pointed ſting
'Wounds from the luſt of this Aſſyrian king,
'Whoſe tyrant paſſions inſtigate his aim
'To cloud the luſtre of our hallow'd flame.
'Nor ſhall he greet thee with profeſſion vain,
'Or join thy party with an uſeleſs train."

—HE came, and warlike ſquadrons mark'd his way,
Two thouſand gallant ſteeds around him neigh:
Whom Cyrus worth his warmeſt friendſhip deem'd,
Rank'd in the number of his moſt eſteem'd.

BUT with what mutual joys their boſoms burn'd,
When his PANTHEA view'd him thus return'd;
Entranc'd in ardent and enraptur'd love,
When their hearts leap'd and words for utt'rance ſtrove,

No

No Muſe can paint, no language can reveal,
And lovers only after abſence feel,
When to each other all their ſouls they pour,
And with the paſt compare the preſent hour.

And now Panthea to her lord imparts
The chaſte demeanour and the virtuous arts
Of youthful Cyrus; forward to diſcloſe
How much her honor to his goodneſs owes;
Without whoſe fears divinely thus appeas'd,
Not Abradates ſelf, nor life had pleas'd.
'How then (ſaid he) ſhall we pay back again
'The gifts, which bind us to this man of men?'
'One only way (ſhe cry'd) obtains that end;
'To hazard all for this illuſtrious friend.'

Next, to the grand pavilion he repairs,
And finds the Perſian hero fill'd with cares,
Whoſe hand engagingly he ſeiz'd, and ſaid,
'Here be my thanks, my heart's beſt off'ring, paid,
'And here I vow whate'er was done by man,
'Or friend, or ſervant, and aſſiſtant, can.'
'Then, as my friend, thrice welcome to my breaſt,
(Said Cyrus) while his eyes his joys confeſs'd,
'Next to thy love be thy affection mine;
'My hand, my heart, and this pavilion thine.'

The Perſian's aim, as now his numbers ſail,
Was, by ſuperior reaſon to prevail;

By art an eaſy victory to gain,
And with arm'd chariots ſweep the fatal plain.
New the deſign, and, while the ſcheme they try'd,
In all with Cyrus Abradates vie'd:
Beneath his eye an hundred chariots roſe,
Which threatned dire perdition to his foes;
Theſe he would lead in his diſtinguiſh'd car,
Companion and example of the war:
Four poles extended from the gay machine,
And twice four ſprightly ſteeds annex'd were ſeen.

MEAN time PANTHEA, from the nuptial vow
Careful, in all that prudence would allow,
Endearing yet and elegant in all
For which her careful prudence gave the call,
A curious plate devis'd to ſhield his breaſt,
And, to protect his head, a glitt'ring creſt
Of burniſh'd gold, with glowing gold deſign'd
His nervous arms in circling plates to bind.

AND now came on the fatal day, that muſt
Shew proud Aſſyria humbled in the duſt;
Before his tent the ſumptuous chariot ſtands,
And ſilent numbers wait his high commands.
The precious helmet then PANTHEA drew
And the rich breaſt- and arm-plates to his view;
Theſe with officious hand ſhe faſten'd round,
And his ſtrong wriſts with brilliant bracelets bound:

This done, o'er all his limbs a purple veſt,
Enſign of regal dignity ſhe caſt;
Then on his breaſt in am'rous anguiſh hung!——
Amaz'd he ſaw, and ſilence ty'd his tongue;
For quite in ſecret had the cunning fair
Deſign'd and meaſur'd all with niceſt care:
At length----'What has my jewel done to day?
'Deſpoil'd herſelf to trick me out ſo gay?'
'Not ſo (PANTHEA ſaid) not ſo, my love;
'For you my nobleſt ornament ſhall prove;
'While to the world, as to myſelf, you ſhine
'The brighteſt gem, that e'er enrich'd the mine.'
She ſtrove her tears to hide, while thus ſhe ſpeaks,
Yet tears of love bedew'd her beauteous cheeks.

THE royal Abradates, ever bleſs'd
With lib'ral aſpect, far outſhone the reſt;
And now made ready, with her praiſe well-pleas'd,
T' aſcend the chariot, and the reins he ſeiz'd;
When fair PANTHEA bad the reſt retire,
And thus beſpoke the lord of her deſire;
'Since for a time we are ordain'd to part,
'Lord of my life, dear ſov'reign of my heart!
'Tell me, to thy experience I appeal,
'What I for thee, did ever woman feel
'For man before? but thus why need I preſs
'What all the actions of my life confeſs?
'Yet dear to ev'ry conſcious thought within,
'Dear as thou art, and evermore haſt been,

'Yet would I chuſe, with thee ſtill honour'd, brave,
'To reach the dreary manſions of the grave
'Rather inhum'd alive, than ſhare thy throne,
'Thy ſtate and bed, with fame and honor gone.
'So have I truly judg'd myſelf and thee
'Worthy of higheſt note and dignity!
'Remember what we owe to Cyrus too,
'Who, when a captive firſt I fear'd his view,
'Sav'd me for thee, tho' for himſelf reſerv'd,
'Nor from the rules of ſtricteſt virtue ſwerv'd.
'Remember too the promiſe made him ſince,
'When firſt Araſpes left his godlike prince,
'That you with better faith ſhould wait his will,
'Share all his fortunes and attend him ſtill."

He heard with high delight, and on her head
Impos'd his hand and thus with fervor pray'd;

'Almighty Jove! O grant me ſtill to prove
'A conſort worthy of the fair I love,
'Nor Cyrus' friendſhip ever to forego,
'Through whom for thee ſuch virt'ous honors flow!'
Then mounts the ſplendid car with action light,
And in a moment was inclos'd from ſight.
The chariot now, which all her wiſh conceal'd,
She kiſs'd, and gently follow'd as it wheel'd:
He turn'd and ſaw,—his words her grief renew,
'Adieu, Panthea, ſweeteſt love, adieu!'
Then, by her nymphs ſurrounded, ſhe retir'd,
By all regretted, as by all admir'd.

For

For tho' her gallant conſort ſtill was ſeen
Of nobleſt preſence and engaging mien;
His vehicle tho' glorious to behold;
Himſelf attir'd in purple, gems and gold;
Unheeded yet he paſs'd while ſhe was nigh,
PANTHEA's charms attracted ev'ry eye.

THE Perſian, as he view'd the front of war,
Now turn'd his ſteed, advancing to the car;
Him he obſerv'd and with obſequious haſte
Deſcended, whom the hero thus addreſs'd.
'Of all th' aſſiſtants that around me ſtand,
'Heav'n has adjudg'd you worthieſt of command,
'O Abradates; yet keep this in mind,
'That Perſia's dreaded ſons march cloſe behind;
'The ſons of Perſia ever take their turns,
'Their friends ſupporting, when the battle burns.'

To whom the chief; 'O prince, I ſee ſucceſs,
'Our cloſe embodied front portends no leſs;
'Of due ſupport our flanks are moſt debarr'd,
'Which only chariots, thinly ſcatter'd, guard:
'Hence, had you not aſſign'd to me this place,
'The poſt of honor in the battle's face,
'I ſhould have bluſh'd to ſee myſelf ſecure,
'While theſe the burthen of the fight endure.'

'ILLUSTRIOUS chief (Cambyſes' ſon reply'd)
'Approv'd in council, and in friendſhip try'd,

'Thoſe num'rous ſquadrons, now that give thee pain,
'Shall ſeek to charge our weaker flanks in vain;
'Or e'er a ſword can ſtrike, or javelin fall,
'Thou ſhalt behold them turn'd and flying all.
'Be this thy ſignal then, whene'er thine eye
'Shall, pleas'd, behold thoſe num'rous ſquadrons fly,
'Then, then, and not 'till then, thy reins let go,
'And pour impet'ous on the frighted foe;
'Mean-time, e're yet the low'ring fronts engage,
'And the hoſts claſh with undiſcerning rage,
'Exhort our friends with coward foes to cope,
'Inſpire with courage and ſuſtain with hope.'

SAGE was his judgment; for on either flank,
Before the chariots, camels ſtood in rank,
Noiſome to horſes, at whoſe fœtid ſmell
They rear'd, and into ſtrange diſorder fell;
Then quickly turning from th' offenſive fight,
Confus'd they fled, and horror wing'd their flight,
While breaſt of man and beaſt a panic feels,
As the ſcyth'd chariots thunder at their heels.

THIS Abradates ſeeing, call'd aloud,
'Follow your leader,' to th' attending crowd,
Which ſaid, and plying hard the galling thong,
With dire impetuoſity among
The adverſe hoſt he drove: on either ſide
His friends with equal pace their chariots guide.

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Th' Aſſyrian cars perceiv'd th' unequal fray,
And, op'ning wide, wheel'd ſuddenly away:
What durſt abide the Suſian hero cruſh'd,
Then furious on th' Egyptian phalanx ruſh'd;
As theſe, expert, in cloſe battalia ſtood,
The din tremendous, and the ſhock was rude;
With clanging arms in heaps on heaps they fall;
Unutterable tumult covers all:
Here, as the wheels roſe bounding o'er the dead,
Thrown from his car th' illuſtrious chieftain bled.
As when the Bird of JOVE with piercing eyes
Some ſerpent from his tow'ring height eſpies,
He darts upon the foe with rapid wing,
And bears aloft — yet feels the pointed ſting;
Thus, as he conquers, panting beats the plain,
And bleeding falls triumphant on the ſlain.

THIS conqueſt gain'd, his chiefs around him meet,
And in high ſtrains the Perſian victor greet:
'But where is Abradates? where my friend?'
Nor, 'till he knows, his warm enquiries end:
At length, in ſpeech adapted to deplore;
'Twas anſwer'd, 'Abradates is no more;
'Glorious he dy'd; his melancholy queen
'Now ſits upon the ground (affecting ſcene!)
'Cloſe to the cold and pallid corſe, 'tis ſaid,
'And on her knees ſupports the bloodleſs head.'

GREAT Cyrus, as he vents a mournful cry,
With grief tranſported, ſmote upon his thigh;
Then haſted to the ſpot, where on the ground,
The weeping fair and his dead friend he found:
Oppreſſive griefs his tortur'd boſom fill'd,
And from his eyes unceaſing tears diſtill'd;
Theſe words at length he utter'd with a groan,
'Thou brave and faithful ſpirit! art thou flown?
Why haſt thou left us?' Then with pit'ing look
The death-cold hand of Abradates took;——
The hand, which erſt was ſever'd from its arm,
Obſequious follow'd —— and the loud alarm
Of lamentation from the fair-one broke,
Who, kiſſing firſt, replac'd the hand, and ſpoke,
'Ah much lov'd hand! not ſingly thus thou art!
'Alike diſhonour'd ev'ry graceful part!
'And this, O virtuous Cyrus, was for thee;
'Nor leſs I deem (unthinking wretch) for me;
'Fool that I was! who ſpurr'd him on to fame,
'To ſhine the friend of Cyrus; envy'd name!
'Unblam'd he fell (purſu'd the weeping fair)
'While I, the cauſe, here breathe the vital air!'

THE ſpeech of Cyrus for a time was ty'd;
He wept in ſilence, and at length reply'd,
'Glorious he fell, and on his favour'd head
'Conqueſt and fame their pureſt luſtre ſhed.
'Rich preſents ſhall his ſepulchre adorn;
'Nor they, th' illuſtrious dead, ſuch honors ſcorn;

'That

'That ſepulchre magnificent ſhall riſe,
'And victims bleed to grace his obſequies.
'Nor you, in whom diſtinguiſh'd merits ſhine,
'And modeſt charms with conſcious worth combine,
'Shall unprotected live; ſo JOVE defend
'Our cauſe; and victory our arms attend!
'Say but to whom, or whither, you retire,
'Our pow'r and wealth ſhall crown each known deſire.'

'THANKS! ſaid PANTHEA; Cyrus ſoon ſhall know
'To whom I hope, and chiefly wiſh to go.'

THE prince withdrew; and mourn'd the hapleſs fate
Of ſuch a wife depriv'd of ſuch a mate!
Nor was he well aware to whom ſhe meant,
And chiefly wiſh'd with ardor, to be ſent;
For with the poniard now ſhe pierc'd her breaſt,
And on her lord's lov'd boſom ſunk to reſt.

REST ever happy then, tranſcendent pair,
Braveſt of youths, and lovlieſt of the fair!
While here your names a precious balm diffuſe,
Inwoven with the laurels of the Muſe.

THUS far the poet. But we muſt add, that, when PANTHEA expired on the boſom of her huſband, the nurſe, not without piteous lamentations, covered them both decently, as ſhe had been before inſtructed by her miſtreſs. Cyrus, informed of the action, returned haſtily and with affright to the ſpot, to ſee if there was any room for aſſiſtance. In the mean time, her three eunuchs in waiting, diſdaining life after the loſs of their miſtreſs, ſtabbed themſelves alſo. All that Cyrus could now do, was, to pay the laſt honors to the dead; which he did with ſincere grief, and in the moſt magnificent manner. A large and long barrow was thrown up, by way of monument, according to the cuſtom of thoſe early ages, on the higheſt part of which was erected a ſuperb column with an inſcription in Siriac characters, containing the names of Abradates and PANTHEA. On the lower part of it were three columns with the inſcriptions of THE SCEPTRE-BEARERS, intimating that the three eunuchs were there interred, the badge of whoſe office the ſceptre was. This monument was ſaid to be remaining to the time of Xenophon.

CHAP. V.

Of ELISA, or DIDO.

ELISA, known alſo by the name of DIDO, fled from Tyre in the ſeventh year of the reign of Pygmalion king of that city. Her flight was occaſioned by the cruel and inſatiable avarice of Pygmalion, who was her brother. This prince had married his ſiſter DIDO to his uncle Sichæus, the prieſt of Hercules, the ſecond man in the kingdom, and poſſeſſed of immenſe wealth. Pygmalion longed exceſſively to make this wealth his own, and reſolved to gratify his deſires by the deſtruction of his uncle. The manner, in which this was effected, is differently related. Virgil will have it that Pygmalion barbarouſly murdered his uncle at the altar. But Euſtathius and Cedrenus intimate, that he diſpatched him at an hunting match, and then, throwing him down a precipice, gave out that the fall had occaſioned his death. For, while thoſe who attended him were engaged in the purſuit of a wild boar, the king ran him through with his ſpear. However that be, he reaped no fruit from his wickedneſs, his covetouſneſs being deſervedly diſappointed. For, as Sichæus was well acquainted with the ſordid and avaricious tem-

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per of his nephew, he had by way of precaution buried his riches under ground. This, with the prudent and artful conduct of ELISA, rendered abortive the tyrant's ſcheme.

SICHÆUS, appearing to his diſconſolate widow in a dream, appriſed her of his tragical exit, and adviſed her to fly immediately, in order to avoid the ſame fate. But there ſeems to have been no need of this. for ſhe was a woman of great ſagacity and penetration, and well knew what had prompted Pygmalion to the murder of her huſband. Yet ſhe concealed her reſentments with the moſt artful diſſimulation, and ſhewed the ſame kindneſs and eſteem for him, as if ſhe had not entertained the leaſt ſuſpicion. Thus, tho' ſhe was fully determined to make her eſcape and carry off thoſe treaſures, which had inſtigated her brother to ſo inhuman an action, ſhe judged it proper for ſome time to amuſe him, and keep up the appearance of a tender affection, 'till an opportunity offered of aſſembling her friends, and concerting with them the proper meaſures for ſpeedily abandoning Tyre. The principal of theſe, were her brother Barca and ſeveral ſenators, who hating Pygmalion, and apprehending themſelves every moment in danger of being ſacrificed by a prince, who had broken through all ties of nature and humanity, engaged to follow her at all adventures.

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THE more covertly and effectually to execute the deſign which ſhe had formed, ſhe applied to the king for veſſels to convey herſelf and her brother Barca, with their effects, to Chartaca, a maritime town in his dominions, under the pretext of reſiding there. To this Pygmalion readily agreed, as imagining that by ſuch a ſtep he ſhould become maſter of what had been ſo long the object of his deſires.

ELISA, being thus ſupplied with men and ſhips, weighed anchor, and being got into the ocean at a proper diſtance from Tyre, commanded her men to throw into the ſea ſome bags filled with ſand, which ſhe told them, contained the wealth of her huſband Sichæus; and then in a doleful tone entreated his manes to accept of thoſe riches as an oblation, which had been the cauſe of his deſtruction. Afterwards, addreſſing herſelf to her companions, ſhe gave them to underſtand that there was nothing terrible which they might not fear from the tyrant's reſentment, for being inſtrumental in defeating his avaricious purpoſes, if they ſhould ever fall into his hands. By which means having fixed them more firmly in her intereſt, ſhe purſued her voyage, and got out of her brother's reach before he was appriſed of her reſolution.

PYGMALION, finding all his hopes thus defeated by his ſiſter's ſubtlety, and being grieved that thoſe treaſures ſhould be ſo ſnatched from him in a moment,

which he thought himſelf ſo ſure of, and which he had ſo long enjoyed in imagination, gave orders to fit out a fleet with all poſſible expedition, that he might ſail in purſuit of the fugitives. But he was diverted from this deſign by the entreaties of his mother, and the menaces of the inſpired college of the Vates, who threatened him with the indignation of the Gods, if he offered to obſtruct, in any manner, the grand project that ELISA was gone upon.

THE firſt place, which our heroine touched at, was ſome port in the iſland of Cyprus, poſſibly Salamis, which was then in its infancy, ſince, according to Virgil and Servius, in conjunction with the Marbles, Teucer and Mettinus, Eliſa's father, ſeized upon Cyprus, or at leaſt a part of it, not long before where the former of theſe built Salamis. We are ſenſible however that many learned men have rejected this chronology, and it would interfere too much with our narration to clear up ſo diſputed a point. But whatever port of Cyprus it was, here ſhe met with a prieſt of Jupiter, who offered to attend her with his whole family, and partake of her future fortune; which ſhe readily accepted of. As this motion of the prieſt was ſuppoſed to procede from an impulſe, or rather command, of the deity himſelf, ſhe looked upon it as a good omen, and ſettled the prieſthood of Jupiter in that family.

It was a prevailing cuſtom in this iſland, at the time of ELISA's arrival, for the maids to go on certain ſtated days, before marriage to the ſea-ſide, there to look for ſtrangers, who might poſſibly arrive on their coaſts, in order to proſtitute themſelves for gain, and thereby collect a dowry. Out of theſe the Tyrians ſelected a certain number, Juſtin ſays ſo, and carrying them on board, found them very ſubſervient to their deſign of planting a new colony.

FROM hence they proceeded directly for the coaſts of Africa, and at laſt happily landed in the province called afterwards the Proper Africa, not far from Utica, a Phœnician city of great antiquity. The inhabitants received their countrymen with all poſſible demonſtrations of joy, and deſiring their continuance amongſt them, adviſed them to build a city upon that ſpot, to which the fates had conducted them.

IT was ELISA's firſt care, upon her arrival, to cultivate a good underſtanding with the natives, to which they were by no means, for any conſiderable time, averſe, on account of the advantages which they perceived would naturally flow to them from an eſtabliſhed commerce and harmony betwixt the two nations.

She then purchaſed of them a tract of land for herſelf and her wearied Tyrians to ſettle upon. Many authors intimate that the cunning Phœnicians impoſed upon the ſimple Africans, when a bargain was made betwixt them, in the following manner; they deſired for their intended ſettlement only ſo much ground as an ox's hyde would encompaſs. This requeſt the Africans at firſt laughed at; but were ſurprized when, upon their granting it, they found Elisa to cut the hyde into the ſmalleſt ſhreds, and with them ſurround a large extent of territory; on which ſhe builded a citadel, from this incident called Byrſa. The learned however unanimouſly agree in exploding this fable, which ſeems to owe its origin either to the envy and malice of the Romans, or to the ridiculous vanity of the Greeks, who affected to deduce every thing that favoured of high antiquity, from their own nation and language, tho' never ſo remote from them. Appian ſeems to inſinuate, that Elisa met at firſt with ſome oppoſition from the natives. And this in all probability was true; for it is certain that an annual tribute was exacted from them by their firſt agreement with the Africans, and paid for many years after, for the ground which they poſſeſſed.

The neighbouring people, at firſt invited by the proſpect of lucre, and with this view repairing to the Phœnician ſettlement, to ſell theſe foreigners the neceſſaries

neceſſaries of life, were in a ſhort time incorporated amongſt them. The number of the Phœnicians being greatly encreaſed by this acceſſion, ELISA followed the advice of the Utican ambaſſadors, who were ſent to congratulate her on her happy arrival in the name of their ſtate, and builded a new city, or at leaſt much enlarged the old one, which could make no very conſiderable figure before.

As the natives of the country were now of the ſame ſentiments with the Uticans in this particular, ELISA met with no further obſtruction. On the contrary, they gave the Tyrians all neceſſary aſſiſtance, both in the building of their city, and in the peopling of it afterwards. So that Carthage ſoon became a place of great reputation, and made itſelf reſpected by all its neighbours.

WE are told by Juſtin that, in digging for the foundations of the city, the workmen firſt found an ox's head, which was indeed a ſymbol of fertility of ſoil, but at the ſame time preſaged continual toil, and perpetual ſervitude, to the city. Upon this they removed to another ſpot where in digging they diſcovered an horſe's head, which they interpreted as an happier omen, portending the future martial genius of the inhabitants. Euſtathius adds, that the horſe's head had a Palm-Tree, or at leaſt a branch of Palm, diſcovered with it. This was conſidered, with-

out doubt, as an emblem of victory. This determined Elisa to fix upon that ſpot for the ſituation of her city. In alluſion to this it was, that the Carthaginians had in after ages, an Horſe's Head, or an Horſe and a Palm-Tree, ſo frequently upon the reverſe of their coins.

Some of theſe coins, particularly of the ſilver and gold ones, are of exquiſite workmanſhip, nothing at all inferior to any of the Greek or Roman. They are found in the kingdoms of Tunis and Algiers, in thoſe parts of Spain, which the Carthaginians firſt poſſeſſed, and in Sicily. Numbers of them may be ſeen in Aldrete, in Paruta, Haym, and the cabinets of the curious.

Every thing thus conſpiring with Eliſa's views, and ſucceeding according to her deſire, the new city ſoon grew wealthy and flouriſhing, by the coalition of different nations. This agreeable ſituation tempted Jarbas, a neighbouring prince, to the endeavour of making himſelf maſter of it without blood-ſhed. In order to this, he deſired that an ambaſſy of ten of the moſt noble Carthaginians might be ſent to him. This being complied with, he propoſed to them a marriage with Elisa or Dido (for this laſt, in all probability was the name that ſhe went by after her ſettlement in Africa) threatening them with war, in caſe of a refuſal. The ambaſſadors on their return

home

home, being afraid to deliver the meſſage, told their ſovereign with Tunic ſubtlety, that Jarbas deſired to have ſome perſon ſent to him, who was capable of civilizing his Africans: But that there was no poſſibility of finding any of her ſubjects, who would leave his relations for the converſation of ſuch barbarians. Here they were reprehended by the queen, who aſked them, if they were not aſhamed to refuſe living in any manner, which might prove beneficial to their country, to which they owed their very lives? They then opened to her the king's commands, adding that, according to her own deciſion of the point, and to ſet her ſubjects a noble example, ſhe ought to give up herſelf to the welfare of her country. Being thus enſnared, ſhe called upon her huſband Sichæus with tears and lamentations, and at laſt anſwered that ſhe would go whither her own fate, and that of her city called her.

In the mean time ſhe cauſed a pile to be erected in the fartheſt part of the city: and at the expiration of three months, which time ſhe had required for the execution of her deſign, killing many victims, as if ſhe intended to ſacrifice to, and appeaſe, the manes of her firſt huſband, before ſhe entered upon a ſecond marriage, ſhe aſcended it in the ſight of all her people. Then looking around her upon the ſpectators, ſhe told them, that ſhe was going to her huſband, as they had ordered her. Having ſaid this

ſhe

ſhe inſtantly, with a dagger which ſhe had taken with her for that purpoſe, put an end to her own life.

THIS is Juſtin's account of the death of that princeſs, and is very different, in the cauſe, from that which is given by Virgil. And Macrobius tells us that the Relation of this poet of DIDO's amours with Æneas, and of her laying violent hands on herſelf at his departure from Africa, after he had debauched her, was univerſally eſteemed as fabulous in his age. This author alſo celebrates her temperance and chaſtity; which is exactly agreeable to the faith of hiſtory. And we have reaſon enough to believe that Virgil, as a Roman, did not, in this particular, pay the greateſt regard to truth. For this the antipathy betwixt his nation and the Carthaginians will ſufficiently account.

HER name ELISA, or ELISSA, imports the ſame thing in the Hebrew or Phœnician language, as the word Virago does in Latin, and may not improperly be rendered The Heroine. That of DIDO ſignifies a Traveller or Wanderer; and was the name given to her after her arrival in Africa. We muſt add as a farther vindication of this Lady's character, that after the niceſt ſcrutiny into this affair, it does not appear to us that Æneas ever was in Africa or Italy. The learned Bochart has written a diſſertation purpoſely

pofely to clear up this point. And upon a review of the authors produced, we may reaſonably conclude, that he continued in Aſia after the departure of the Greeks from Troy, where himſelf, and his poſterity after him, reigned over the remnant of the Trojans in that country.

How long DIDO reigned at Carthage, or when ſhe came to the violent death above-mentioned, we cannot take upon us to determine. What ſeems to be the beſt ſupported by ancient hiſtory, is, that her brother Barca, and ſiſter Anna, attended her from Tyre to Africa; and that, by their committing every thing to her care, management and direction, it appears that ſhe was a woman of an uncommon genius. This is evident likewiſe from the artful manner in which ſhe impoſed upon her brother Pygmalion before her departure from Tyre, when, under pretence of diverting her melancholy on account of her huſband's death, which, ſhe inſinuated, her reſidence at Tyre could not fail of perpetuating, ſhe had the addreſs to perſuade him that her intention was really to retire to, and reſide at, Chartaca. The ſecrecy and prudence, with which her grand enterprize was conducted, as well as the cunning device by which ſhe fixed even Pygmalion's men in her intereſt, indiſputably evince the ſame thing. That ſhe was a lady of moſt attractive charms, as well as a rare pattern of Chaſtity, is atteſted by the beſt authors.

CHAP.

CHAP. VI.

Of DARIUS the PERSIAN.

CAMBYSES ſucceeded his father Cyrus the Great upon the imperial throne of Perſia. This prince, during his reign of ſeven years, exerciſed much more tyranny than could naturally be expected from the ſon of ſo prudent and temperate a father. He had the cruelty, from cauſeleſs jealouſy, to put Smerdis to death, tho' his own brother by the ſame father and mother, by the hand of Prexaſpes. Yet, while he was in Syria, on his return from Egypt, an herald arrived in his camp, and confidently placing himſelf in the midſt of the army, with a loud voice proclaimed Smerdis emperor of Perſia. The herald was immediately ſeized and examined in the preſence of Prexaſpes; and upon the whole it appeared plain enough that his brother Smerdis had been really ſlain according to his orders; and that the perſon proclaimed was one of the Perſian Mages of the ſame name, who reſembled the other in perſon, and now uſurped the throne.

THIS Smerdis, the Mage, had an elder brother named Patizithes, with whom Cambyſes, at his departure

parture from Suſa, had left the adminiſtration of affairs. This man fully aſſured of the death of prince Smerdis, which had been carefully concealed from moſt others, and at the ſame time informed that Cambyſes was grown inſupportable on account of his tyranny, had now placed the imperial diadem on the head of his brother, giving out that he was the true Smerdis the ſon of Cyrus.

CAMBYSES had now leizure to reflect how unjuſtly he had murdered his brother. He burſt out into a flood of tears, and immediately ordered his army to march, with a deſign to ſuppreſs the growing rebellion. But as he mounted his horſe with more emotion than uſual, his ſword ſlipped out of the ſcabbard, and wounded him in the thigh. Of this wound, which mortified, he died in a few days after, and the army quietly ſubmitted to the perſon on the throne, ſuppoſing him to be the true Smerdis.

THE new ſovereign granted to his new ſubjects many valuable favors, beſides an exemption from taxes for three years, and treated them in general with ſuch beneficence, that all the nations of Aſia, the Perſians only excepted, expreſſed great ſorrow on the revolution that happened a few months after. To ſecure his title, he married Atoſſa the daugther of Cyrus, who had been the wife alſo of her brother Cambyſes. But the precautions which he took,

increaſed

increaſed the ſuſpicion of many, that he was not the true Smerdis. He had married all his predeceſſor's wives, and among the reſt, Phedyma, the daughter of Otanes, a Perſian nobleman of the firſt rank. Otanes, to be ſatisfied, ſent a truſty meſſenger to his daughter, to know whether the king was really Smerdis the ſon of Cyrus, or not. She anſwered, that ſhe had never ſeen the ſon of Cyrus, and therefore could not ſatisfy him. By a ſecond meſſage he deſired her to enquire of Atoſſa. She ſent him word, that ſhe was not allowed to ſpeak with Atoſſa, nor to ſee any other of the women; becauſe the king had, from the beginning of his reign, lodged all his wives in ſeperate apartments. This greatly augmented the ſuſpicion of Otanes; who thereupon ſent a third meſſage to her, directing her, when ſhe was next invited to his bed, to take the opportunity of feeling, while he was aſleep, whether he had ears or not; for Cyrus had formerly cauſed the ears of the Mage Smerdis to be cut off for a crime. His daughter now ſaid, that the danger would be very great ſhould ſhe be diſcovered in the attempt; yet in obedience to him, ſhe would try it, and take upon her to ſatisfy his doubt. She did ſo, and, finding that he had no ears, early the next morning ſhe ſent intelligence thereof to her father.

OTANES now imparted the affair to Gobryas and Aſpathines, Perſians of high diſtinction, whoſe honor he

he could rely upon. Theſe three agreed that each of them ſhould name one of his moſt truſty friends to be admitted into the ſecret. Otanes therefore named Intaphernes; Gobryas, Megabyzus; and Aſpathines, Hydarnes.

In the mean time, Darius, the ſon of Hyſtaſpes, arriving at Suſa from Perſia, where his father was governor, they all agreed to make him privy to their reſolutions. He was of the royal family of Achæmenes, and readily came into the ſcheme. He told them at their firſt meeting, that he thought no man in Perſia, but himſelf, had known that Smerdis the ſon of Cyrus was really dead, and the crown uſurped by a Mage; that he was therefore come with a deſign to kill the uſurper, without imparting his reſolution to any other, that the glory of the action might be entirely his own. But ſince others were apprized of the impoſture, he was of opinion that diſpatch was moſt neceſſary; the leaſt delay being dangerous, and the beſt-concerted deſigns eaſily diſappointed. Otanes was for deferring the attempt 'till their number was increaſed. But Darius remonſtrating the danger there was of being diſcovered and betrayed, if they let the preſent opportunity ſlip, or imparted their deſign to others; and openly proteſting that, if they did not make the attempt that very day, he would prevent any one from accuſing him, by diſcloſing the whole matter to the Mage; it was unanimouſly

agreed that they ſhould not ſeperate on any pretence whatever, but immediately, on the breaking up of their meeting, go to the palace, and either put the uſurper to death, or die in the attempt.

WHILE they were concerting their meaſures, the two Mages, to remove all ſuſpicion, had engaged Prexaſpes in their intereſt; and with great promiſes prevailed upon him to give his word and oath that he would never diſcover the fraud which they had put upon the Perſians. For Prexaſpes, as has been obſerved, had put the true Smerdis to death with his own hand. They now acquainted him farther, that having determined to aſſemble the Perſians under the walls of the royal palace, they deſired he would aſcend a certain Tower, and from thence declare publicly, that the king upon the throne was truly Smerdis the ſon of Cyrus. Prexaſpes took upon him this office; the Mages ſummoned the Perſians together, and commanded him to mount the tower and harangue the people. He then began his diſcourſe with the genealogy of Cyrus, and put the Perſians in mind of the great favors the nation had received from that prince. After having extolled Cyrus and his family, he ſincerely, to the great aſtoniſhment of all, declared what had paſſed; and told the people, that the apprehenſions of the danger he muſt inevitably run, by publiſhing the impoſture, had conſtrained him to conceal it ſo long, but now, that his

his remorſe would no longer ſuffer him to act ſuch a diſhonorable part, he acknowledged that he had been compelled by Cambyſes to put his brother to death with his own hand; and that the perſon who poſſeſſed the throne, was Smerdis the Mage. He then begged pardon of Gods and men, for the crime which he had committed by compulſion and againſt his will: then, fulminating many imprecations againſt the Perſians if they ſhould neglect to recover the ſovereignty and puniſh the uſurper, he threw himſelf headlong from the top of the tower, and died upon the ſpot. The news of this occaſioned great confuſion in the palace.

But the conſpirators, ignorant of this, were going to the palace, determined to execute their deſign. As they were on the way, they were informed of what Prexaſpes had ſaid and done. They retired therefore and conferred together once more. Otanes earneſtly entreated them anew to defer the enterprize. But Darius ſtill inſiſting upon the immediate execution of their purpoſe, they fell in with his opinion, and went immediately to the palace. The guards, reſpecting their dignity, and not ſuſpecting perſons of their rank and figure, permitted them to paſs without aſking any queſtions. But as they approached the royal apartment, the Eunuchs, who attended there to receive meſſages, refuſed them admittance, and threatened the guards for permitting them to paſs. Upon this the ſeven Perſians, encouraging each

other, drew their ſwords, killed all that oppoſed their paſſage, and penetrated to the very room where the two Mages were conſulting about the late affair of Prexaſpes. They no ſooner heard this tumult and uproar, but the one taking up a bow, and the other a javelin, the weapons that came firſt to hand in that confuſion, they engaged the conſpirators. He, who had the bow, ſoon found that weapon of no uſe in ſo cloſe an action. But the other with his javelin wounded Aſpathines in the thigh, and ſtruck out the Eye of Intaphernes. One of the brothers being killed, the other retired into a room adjoining, with a deſign to ſhut himſelf in; but was ſo cloſely purſued by DARIUS and Gobryas, that they broke into the room with him. Gobryas, having ſeized him, held him faſt in his arms; but as it was quite dark in that place, DARIUS ſtood ſtill, not knowing how to direct his blow, and fearing to ſtrike, leſt he ſhould kill his friend inſtead of the enemy: which Gobryas perceiving, deſired him to ſtrike, tho' he ſhould kill them both. Upon this DARIUS reſolved to put all to the venture; and, by good fortune killed the uſurper. Having thus diſpatched the two brothers, they cut off their heads; and, leaving their two wounded companions to ſecure the palace, the other five, carrying the heads of the two Mages, with their hands all ſmeared with blood, marched out of the palace, expoſed the heads to the eyes of the people, and declared the whole impoſture. The Perſians,

sians, being informed of what had passed, were so enraged against the impostors, that they fell on the whole order, and killed every Mage they met; and, if night coming on had not put an end to the slaughter, not one of them had been left alive.

When the tumult and disorders, which always attend such events, were appeased; the conspirators met to consult what form of government they should introduce. Otanes was for a republic; Megabyzus for an oligarchy; and Darius declared for monarchy. After a long debate, the opinion of the latter was embraced by all, except Otanes, who finding his sentiments over-ruled, told them, that since they were resolved to set up a king, he would not be their competitor for a dignity which he abhorred; and that, being determined not to govern as a king, he would not be governed by one. He was willing therefore to give up his claim to the crown, on condition that neither he, nor his posterity, should be subject to the royal power. The other six granted him his demand; whereupon he immediately retired, and his descendants alone retained their liberty, which they enjoy'd a long time after, and were no further subject to the king than suited their conveniency, and only obliged to conform to the manners of the country.

THE other ſix now began to deliberate in what manner they ſhould procede to the election of a new king. But firſt, they unanimouſly agreed, that whoſoever of them ſhould be choſen, he ſhould every year preſent Otanes, and his poſterity, with a Median veſt (a mark of great diſtinction among the Perſians) becauſe he had been the chief author of the enterprize. In the next place they determined that the ſeven ſhould have full liberty to enter into all the apartments of the palace, without being introduced, except when the king was alone with ſome of his wives; and that the king ſhould not marry a woman out of any other family, than of the ſeven conſpirators. With reſpect to the election, they thought fit to refer it to providence, and accordingly agreed to meet the next morning on horſeback, by ſun-riſing, at an appointed place in the ſuburbs of the city; and that he, whoſe horſe firſt neighed, ſhould be king. For the ſun being greatly reverenced by the Perſians, they looked upon this as a ſort of divine reference. Oebares, who had the charge of DARIUS's horſes, hearing of this agreement, led a mare over-night to the place appointed, and brought to her his maſter's horſe. The next morning the ſix Perſians repairing to the place purſuant to their agreement, DARIUS' horſe, remembring the mare, immediately neighed; and his competitors, diſmounting, adored him as king. They, and Otanes, were raiſed to the higheſt dignities, and honored

honored with moſt ample priviledges. In all public affairs they firſt delivered their opinion; and by their advice every thing of moment was tranſacted.

DARIUS, the better to eſtabliſh himſelf on the throne, married the two daughters of Cyrus, Atoſſa and Artyſtona. The former had been wife to her brother Cambyſes, and to Smerdis the Mage; but Artyſtona had not been married before, and proved the moſt favoured and beloved of all his wives. For to theſe he added Parmys, the daughter of the true Smerdis, and Phedyma the daughter of Otanes, who detected the Mage.

HAVING thus confirmed his power, he divided the whole empire into twenty Satrapies or governments, and appointed a governor over each diviſion, ordering them to pay an annual tribute. Perſia alone was exempted from all manner of taxes. The Ethiopians and the inhabitants of Colchis, were enjoined only to make ſome preſents, and the Arabians to furniſh yearly ſuch a quantity of frankincenſe, as was equal in weight to a thouſand talents. By this eſtabliſhment DARIUS received the yearly tribute of fourteen thouſand five hundred and ſixty Euboic talents, beſides ſeveral other ſums of ſmall conſequence.

INTAPHERNES, one of the ſeven conſpirators, who had loſt an eye in the Aſſaſſination of the Mage,

was

was put to death in the very beginning of DARIUS's reign. He went to the palace to confer with the king; but attempting to enter, purſuant to the agreement above-mentioned, in virtue of which they were to have free acceſs at all hours, except when the king was alone with ſome of his wives, he was ſtopped by the door-keeper and a meſſenger, who informed him that the king was in company with one of his wives. Intaphernes took upon him to queſtion the truth of this; he drew his ſcimeter, and having cut off both their noſes and ears, faſtened their heads in a bridle, and ſo left them. In this condition they went in, and ſhewing themſelves to the king, acquainted him with the cauſe of the ill uſage which they had received. DARIUS judged that this inſult, if it ſhould paſs unpuniſhed, would bring the royal authority into contempt, even within the walls of the palace; but apprehending that the thing might poſſibly have been concerted by the ſix; he ſent for them ſeverally, and deſired to know if they approved the action. Finding it diſclaimed, and that Intaphernes alone was guilty, he cauſed him to be ſeized, with his children and family; leſt his relations, whom he ſuſpected, ſhould raiſe a rebellion. This affair is related by Herodotus with ſome circumſtances, to which we cannot give entire credit. He ſays, that while they were under confinement, the wife of Intaphernes made ſuch loud complaints and lamentations at the gates of the palace, that DA-

RIUS

RIUS, touched with compaſſion, granted her the life of any one of her relations, leaving to her the choice of the perſon. She, after ſome deliberation, choſe her brother. Which DARIUS hearing, aſked her, Why ſhe had ſo little regard for her huſband and children, as to ſave the life of her brother, rather than theirs. The woman anſwered, that ſhe could get another huſband, and have by him other children, if ſhe ſhould be deprived of thoſe ſhe had; but could never have another brother, her father and mother being already dead. He adds, that the king was ſo pleaſed with this anſwer, that he not only pardoned her brother, but ſaved alſo her eldeſt ſon. But, beſides the objections that we have to the liberty of the wife, and the impriſonment of the wife's brother on this occaſion, neither of which was uſual, we cannot think that a prince of ſuch a character as DARIUS appears to have been, could have ſeen any thing in the woman's anſwer to have been pleaſed with, or would have offered that to the clamour and importunity of the wife, which was judged altogether improper to be granted to the paſt merit of the huſband. But however this be, Intaphernes himſelf ſuffered.

IN the ſecond year of DARIUS, the Jews reſumed the work of their temple, which had been interrupted. This was complained of, and the Jews pleading the Edict of Cyrus in juſtification of their procedings,

proceedings, ſearch was made into the archives, and the decree found at Ecbatan. The king therefore enjoined his governors to ſee it fully and effectually carried into execution; making it a capital offence for any one to attempt to alter the edict, or prevent obedience to it. On the publication of this decree, the building of the temple went on ſucceſsfully, and the ſtate of the Jews in Judea and Jeruſalem was entirely reſtored.

About the beginning of the fifth year of his reign, the Babylonians, weary of their ſubjection to the Perſians, who had removed the imperial ſeat from Babylon, formerly the miſtreſs of the Eaſt, to Suſa, and thereby greatly diminiſhed the ſplendor of their city, and exaſperated withal by the heavy load of taxes laid upon them, attempted to retrieve their ancient grandeur, by ſetting up for themſelves againſt the Perſians, as they had formerly done againſt the Aſſyrians. They had for ſome time been making preparations for a deſign of this nature, in the moſt private manner. With this view, taking advantage of the troubles which had happened, firſt on the death of Cambyſes, and afterwards on the murder of the uſurper Smerdis, they had gradually ſtored the city with the neceſſary proviſions for many years. Thus provided therefore, they now broke out into open rebellion. This drew Darius towards them with all his forces, and the ſiege of the city

city was formed. The Babylonians, seeing themselves shut up by so numerous and powerful an army, turned all their thoughts upon the means of supporting a long siege, which, they imagined, might at last tire out the enemy's forces.

THEREFORE to prevent the consumption of their provisions, they took the most desperate and barbarous resolution that ever was put in execution by any nation. They agreed among themselves to get rid of all unnecessary mouths; and drawing together all the women, old men, and children, they strangled them without mercy or distinction, whether wives, fathers, mothers, or sisters; every one being allowed to save only the wife he liked best, and a maid-servant, to do the work of the house.

THE siege had continued a year and eight months, and DARIUS was no less tired of it, than his army. He endeavoured by various stratagems and artifices to make himself master of it. Amongst others he tried that which had succeeded so well with Cyrus. But past experience had made the Babylonians vigilant, and rendered all his efforts ineffectual.

WHEN he was now ready to break up the siege and return to Persia, one of his chief commanders, whose name was Zopyrus, put him in possession of the place by the following contrivance. He cut off his

his own noſe and ears, and having mangled his body with ſtripes in a moſt cruel manner, fled in this frightful condition to the enemy. He informed them that he had been thus inhumanly treated by DARIUS, for adviſing him to raiſe the ſiege. The Babylonians, beholding a man of that diſtinction ſo vilely treated, gave credit to his complaint, and aſſuring themſelves of his fidelity, truſted him with the command of ſome forces. With theſe he made a ſally, and having ſurrounded ten thouſand Perſians, whom DARIUS had by agreement, poſted near the walls, cut them all to pieces on the ſpot. A few days after, in another ſally, he killed two thouſand more. Theſe ſucceſſes were ſo grateful to the Babylonians, that they appointed him commander in chief of all their forces. Being veſted with this command, he made a third ſally, and put four thouſand more to the ſword. He had now arrived at ſuch an height of reputation with them, that the guard of the city was wholly conſigned to his care. Not long after, DARIUS, purſuant to the agreement between them, advanced with the whole body of his army, and ſurrounded the city. The Babylonians mounting the walls, made a vigorous defence. In the mean time, Zopyrus, opening the gates of Belus and Ciſſia, introduced the Perſians, and delivered up the city to DARIUS, who, without this ſtratagem, muſt have failed in the enterprize.

THUS

THUS was Babylon taken a ſecond time by the Perſians; and DARIUS, now he was put in poſſeſſion of it, beat down the walls from the Height of two hundred cubits to fifty. And of theſe walls only Strabo muſt be underſtood to ſpeak, where he tells us that the walls of Babylon were but fifty cubits high. As for the inhabitants, after having impaled about three thouſand of the moſt guilty and active in the revolt, he pardoned the reſt. And, becauſe they had deſtroyed their women, he took care to furniſh them with wives, by enjoining the neighbouring provinces to ſend fifty thouſand women to Babylon; without which ſupply, the place muſt have been depopulated.

FOR this ſignal ſervice Zopyrus was deſervedly rewarded by DARIUS with the higheſt honors that he could heap upon him, during the whole courſe of his life. That prince frequently uſed to ſay, that he would willingly part with twenty Babylons, rather than ſee Zopyrus ſo disfigured. Beſides many other ample rewards, he beſtowed upon him the revenues of Babylon for life, free from all charges and taxes whatever; and could never afterwards behold him, without ſhedding many tears.

AFTER the reduction of Babylon, DARIUS undertook an expedition againſt the Scythians, inhabiting thoſe countries which lie between the Danube

and Tanais. The pretended cauſe of this war was, To revenge the calamities which they had brought upon Aſia, when they invaded that country about an hundred and twenty years before, and held it in ſubjection for the ſpace of twenty-eight years. Such was the reaſon given out; but ambition and the deſire of conqueſt ſeem to have been the leading motives. Having made vaſt preparations for this expedition, and levied an army of ſeven hundred thouſand men, he marched to the Thracian Boſphorus; and having paſſed over it upon a bridge of boats, he reduced all Thrace. From Thrace he advanced to the Danube, where he had appointed his fleet to join him. Here he marched over another bridge of boats, and entered Scythia. The Scythians, after having conferred together about the meaſures they ſhould take to oppoſe ſo powerful an enemy, determined not to hazard an engagement in the open field, but to withdraw themſelves from the frontiers, in proportion as the Perſians advanced, laying waſte the country, and filling up the wells and ſprings.

PURSUANT to this reſolution, they met DARIUS on the frontiers, and finding him diſpoſed to give them battle, they retired from country to country, 'till his army was quite tired with ſuch tedious and fatiguing marches. At laſt he began to be ſenſible of the danger he was in of periſhing, with all his forces; and, having reſolved to give over this ill judged enterprize,

enterprize, and retire home-ward, he lighted in the night a great number of fires, and, leaving the old men and ſick behind him in the camp, he marched off with all poſſible expedition, in order to reach the Danube.

THE Scythians, perceiving the next morning that the enemy was decamped, detached a conſiderable body to the Danube, who, as they were well acquainted with the roads, arrived at that river before DARIUS. They had ſent expreſſes before hand, to perſuade the Ionians, whom DARIUS had left to guard the bridge, to break it down and return to their own country. Now they preſſed them to it more earneſtly, repreſenting to them, that as the time preſcribed by DARIUS was expired, they were at liberty to return home, without breaking their word, or being wanting to their duty. For DARIUS had given them leave to break down the bridge and withdraw to their own country, if he did not return at a prefixed time, which was already elapſed. Hereupon the Ionians began to conſult among themſelves, whether or no they ſhould comply with the requeſt of the Scythians. Miltiades, prince of the Cherſoneſus of Thrace, having the public intereſt more at heart than his own private advantage, was for embracing ſo favorable an opportunity for throwing off the Perſian yoke, by breaking down the bridge and thereby cutting off the retreat of DARIUS. All the other commanders

fell in with him, except Hyſtiæus prince of Miletus; who repreſented to the Ionian chiefs, that their power was linked with that of DARIUS, ſince it was under his protection that each of them was lord in his own city: and that the cities of Ionia would not fail to depoſe them, and recover their liberty, if the Perſian power ſhould ſink or decline. This ſpeech made a deep impreſſion upon the Ionian generals, and they determined to wait for DARIUS. But in order to deceive the Scythians, and prevent them from uſing any violence, they declared that their deſign was to retire, purſuant to their requeſt. And the better to impoſe upon them, they began to break down the bridge, encouraging the Scythians to return back, meet DARIUS and defeat him.

THE Scythians readily complied with this requeſt of the Ionians, but miſſed DARIUS, who arrived at the bridge in ſafety, repaſſed the Danube, and returned into Thrace. Here he left Megabyzus, one of his chief generals, with a part of his army, to complete the conqueſt of that country. With the reſt of his troops he repaſſed the Boſphorus, and took up his quarters at Sardis. Here he ſpent the winter, and the greateſt part of the following year, to refreſh his army, which had ſuffered extremely in the late unſucceſsful expedition.

MEGABYZUS, after having ſecured the ſubjection of all Thrace, diſpatched ſeven Perſian noblemen, who ſerved under him, to Amyntas king of Macedon, enjoining him to acknowledge DARIUS for his maſter, by the delivery of earth and water. Amyntas not only complied with their requeſt, but received them into his houſe; and having prepared a ſumptuous feaſt, entertained them with great magnificence. After the entertainment, the Perſians, being heated with wine, deſired Amyntas to bring in his concubines, wives and daughters. Though this was contrary to the cuſtom of the country, the king, fearing to diſpleaſe them, did as they required. But the Perſians, not obſerving a proper decency on that occaſion, the king's ſon, whoſe name was Alexander, being no longer able to ſee his mother and ſiſters treated in ſuch a manner, contrived to ſend them out of the room as if they were to return immediately. In the mean time he cauſed a like number of young men to be dreſſed like women, and armed with poniards under their garments. Theſe he brought into the room, inſtead of the others. And, when the Perſians began to uſe them, as they had treated the women, they drew their poniards and ſlew both them and their attendants. Great ſearch was made by Megabyzus for theſe noblemen. But Alexander having with large preſents bribed Bubares, who was ſent to enquire after them, their death was concealed, and the whole matter ſtifled.

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THE Scythians, to be revenged on DARIUS for invading their country, having paſſed the Danube, now laid waſte all that part of Thrace which had ſubmitted to the Perſians, as far as the Helleſpont; and loaden with booty, returned home without meeting with any conſiderable oppoſition.

DARIUS, having ſufficiently refreſhed his troops after the Scythian expedition, began to think of extending his dominions eaſtward. In order to facilitate his deſign, he wiſely reſolved in the firſt place to make a diſcovery of thoſe countries. With this view he cauſed a fleet to be built and equipped at Caſpatyrus, a city on the river Indus. The command of this fleet was given to Scylax, a Grecian of Caryandia, who was well verſed in maritime affairs. His orders were to ſail down the current, and make the beſt diſcoveries he could of the countries lying on either ſide the river, 'till he ſhould arrive at the ſouthern ocean. From thence he was to ſteer his courſe weſtward, and that way return back to Perſia. Scylax, having exactly obſerved his inſtructions, and ſailed down the river Indus, entered the Red ſea by the ſtraits of Babelmandel; and, on the thirtieth month from his firſt ſetting out, landed in Egypt, at the ſame place from whence Necho king of Egypt formerly ſent out the Phenicians who were in his Service, to ſail round the coaſts of Africa. From hence Scylax returned to Suſa, where he gave

gave DARIUS a full account of his obſervations. DARIUS hereupon entered India at the head of a numerous army; and reducing that large country, made it the twentieth province of the Perſian empire. Our author gives us no account of this important war. He only ſays that Darius received from the provinces which he conquered in this expedition, an annual tribute of three hundred and ſixty talents of gold, according to the number of days in the Perſian year at that time. This payment was made according to the ſtandard of the Euboic talent, which was the ſame with the Attic. By the loweſt computation therefore it muſt have amounted to one million and ninety-five thouſand pounds ſterling.

DARIUS, on his return to Sardis, after the Scythian expedition, having been informed that he owed his own ſafety and that of his whole army, to Hyſtiæus, who had prevailed upon the Ionians not to deſtroy the bridge upon the Danube, ſent for that prince, and deſired him freely to aſk what favor he pleaſed for the eminent ſervice which he had done him. Hyſtiæus deſired the king to grant him the Edonian Myrcinus, a territory upon the river Strymon in Thrace, with the liberty of building a city there. His requeſt being granted, he returned to Miletus, and having there fitted out a fleet, he ſailed for Thrace, took poſſeſſion of the territory granted to him, and began to build the intended city. Megabyzus,

zus, then governor of Thrace, being appriſed how prejudicial that project might prove to the king's affairs, on his return to Sardis repreſented to DARIUS, that this new city ſtood upon a navigable river; that the country round about it afforded abundance of timber for the building of ſhips; that it was inhabited by ſeveral nations, both Greeks and Barbarians, which could furniſh great numbers of men fit both for the ſea and land ſervice; that if once theſe nations ſhould be governed by ſuch a ſkilful and enterprizing a prince as Hyſtiæus, they might ſoon become ſo powerful both by ſea and land, that the king of Perſia would not be able to keep them in ſubjection; eſpecially as they might be ſupplied with gold and ſilver from the mines, with which that country abounded, to carry on any enterprize.

DARIUS, being by theſe remonſtrances made ſenſible of the miſtake which he had fallen into inadvertently, diſpatched a meſſenger to Hyſtiæus, enjoining him to repair to Sardis, in order to deliver his advice concerning matters of the utmoſt conſequence. Having thus drawn him to Sardis, he took him with him to Suſa, pretending that he wanted ſuch an able counſellor and faithful friend, to be always about him; and telling him that he ſhould be able to find him ſomething in Perſia, which would make him ample amends both for Myrcinus and Miletus. Hyſtiæus, finding himſelf under a neceſſity of complying,

complying, attended DARIUS to Suſa, and left Ariſtagoras to be his governor of Miletus in his abſence. This laid the foundation of a new war.

DARIUS, on his return to Suſa, had appointed his brother Artaphernes governor of Sardis, and given Otanes the government of Thrace, and the adjacent countries along the ſea-coaſt, in the room of Megabyzus. In the mean time, a ſedition happening in Naxus, the chief iſland of the Cyclades in the Egean ſea, now called the Archipelago, the principal inhabitants, being over-powered by the populace, were baniſhed the Iſland. Theſe had recourſe to Ariſtagoras, the governor for Hyſtiæus at Miletus, beſeeching him to reſtore them to their country. When Ariſtagoras underſtood their caſe, he reſolved to improve the opportunity and endeavour to make himſelf maſter of Naxus. With this view he promiſed to give the exiles all the aſſiſtance he could; but not being powerful enough to accompliſh the deſign with his own ſtrength, he communicated the matter to Artaphernes, the king's brother, and governor of Sardis, repreſenting to him that this was a fair opportunity of reducing Naxus: that, if he was once maſter of that iſland, all the reſt of the Cyclades might be eaſily brought under ſubjection: that the iſle of Eubœa lying very near the other, would be an eaſy conqueſt; and from thence a free paſſage opened into Greece.

ARTAPHERNES

ARTAPHERNES was ſo well pleaſed with theſe propoſals, that inſtead of the hundred ſhips which Ariſtagoras demanded, he promiſed him two hundred, provided the king approved of the enterprize. And accordingly, having obtained the king's approbation, he ſent in the next ſpring the number of ſhips which he had promiſed to Miletus, under the command of Megabates, a noble Perſian of the Achæmenean family. But his commiſſion being to obey the orders of Ariſtagoras, and the haughty Perſian not brooking to be under the command of an Ionian, a diſſenſion aroſe between the two generals. And this difference was carried ſo far, that Megabates, to be revenged on Ariſtagoras, gave the Naxians ſecret intelligence of the deſign which was carrying on againſt them. Hereupon they made ſuch preparations for their defence, that the Perſians, after having ſpent four months in beſieging the chief town of the iſland, and conſumed all their proviſions, were obliged to retire.

THE project having thus miſcarried, Megabates threw all the blame upon Ariſtagoras, who did not fail to recriminate. But the Perſian being better heard than the Ionian, Artaphernes condemned him to defray all the charges of the expedition, giving him to underſtand that they would be exacted with the utmoſt rigor. As he was not able to pay ſo large a ſum, he foreſaw that this muſt end, not only in the

the loſs of his government, but in his utter ruin. This deſperate ſituation made him entertain thoughts of revolting from the king, as the only expedient whereby he could extricate himſelf from his preſent difficulties. No ſooner had he formed this deſign, but a meſſenger arrived from Hyſtiæus, who confirmed him in it.

HYSTIÆUS, after ſeveral years continuance at the Perſian court, being weary of the manners of that nation, and deſirous to return to his country, thought this the moſt likely turn, whereby to accompliſh his deſire. For he flattered himſelf, that if any diſturbances ſhould ariſe in Ionia, he could prevail with DARIUS to ſend him thither to appeaſe them, which happened accordingly.

BEING therefore deſirous of communicating his deſign to Ariſtagoras, and finding no other means, as all the paſſages leading to Ionia were guarded, he ſhaved the hair of one of hiſ ſervants in whoſe fidelity he moſt confided; and having imprinted the meſſage on his head, kept him at Suſa 'till his hair was grown again. He then diſpatched him to Miletus, without any other inſtructions than that, on his arrival, he ſhould deſire Ariſtagoras to cut off his hair, and look upon his head.

ARISTAGORAS now finding his own inclinations encouraged by the diſpoſition and orders of Hyſtiæus, imparted

in the iſland of Eubœa, they ſet ſail for Epheſus. Leaving their ſhips here, they marched by land to the city of Sardis, which they eaſily made themſelves maſters of. As moſt of the houſes were covered with reeds, an Ionian ſoldier having accidentally ſet one of them one fire, and the flame ſpreading, the whole city was reduced to aſhes. But the citadel, to which Artaphernes had retired, was preſerved. After this accident, the Perſians and Lydians drawing together their forces, and other troops advancing in full march to their aſſiſtance, the Ionians, who had not been able to force the citadel, judged it high time for them to withdraw. Accordingly they marched back again with all poſſible expedition, in order to reimbark at Epheſus. But before they could reach that place, they were overtaken by the enemy, and defeated with great ſlaughter.

THE Athenians who eſcaped immediately hoiſted ſail, and returned home. Nor could they ever afterwards be prevailed upon to concern themſelves in this war. However, their having engaged thus far gave riſe to that war, which was carried on afterwards for ſeveral generations by the two nations, which brought infinite troubles and devaſtations upon Greece, and ended at laſt in the compleat ſubduction of the Perſian empire. For DARIUS, when he was informed of the burning of Sardis, and particularly that the Athenians had been concerned in

that

that undertaking, determined from that time to make war upon Greece. And that he might never forget his reſolution, he commanded one of his officers to cry every day to him with a loud voice three times, while he was at dinner, "Remember the A-"thenians."

In the burning of Sardis, the temple of Cybele, the chief goddeſs of that country, accidentally taking fire, was entirely conſumed. This accident furniſhed afterwards a pretence to the Perſians for burning all the temples of Greece. But the true motive was, that neither the deities, nor their edifices were agreeable to their own religion.

The Ionians, altho' deſerted by the Athenians, and conſiderably weakened by their late overthrow, did not loſe courage but purſued their point with great reſolution. Their fleet ſailed to the Helleſpont and Propontis, where they reduced the city of Byzantium, and moſt of the other Greek cities on thoſe coaſts. As they were ſailing back, they made a deſcent on Caria, and obliged the inhabitants to join them in this war. The people of Cyprus likewiſe entered into the ſame confederacy, and openly revolted from the Perſians.

The Perſian generals in thoſe quarters, finding that the revolt began to be univerſal, drew together

what troops they had in Cilicia and the neighbouring provinces; and at the ſame time enjoined the Phenicians to aſſiſt them with their whole naval power. The Ionians, as they were ſailing to Cyprus, fell in with the Phenician fleet, attacked and diſperſed them. But at the ſame time the Perſian troops that were landed in Cyprus, gained a complete Victory over the revolters, and the whole iſland of Cyprus was again brought under ſubjection. So that the Ionians reaped no advantage from their victory by ſea.

After the reduction of Cyprus, Dauriſes, Hymees, and Otanes, three Perſian generals of the firſt rank, having divided their forces into three bodies, marched three different ways againſt the revolters. Dauriſes held his courſe to the Helleſpont, and from thence after poſſeſſing himſelf of the revolted cities, marched againſt the Carians, whom he defeated in two ſucceſſive battles: but in a third, being drawn into an ambuſcade, he was ſlain, with ſeveral other Perſians of diſtinction, and his whole army cut in pieces. Hymees, after having taken the city of Cius, in Myſia, reduced all the Ilian coaſt; but falling ſick at Troas, he died ſoon after. Artaphernes and Otanes, with the reſt of the Perſian generals, finding that Miletus was the centre of the Ionian confederacy, reſolved to march thither with all their forces. For they concluded that, if they could carry that city

city, all the reſt would ſubmit of their own accord. Purſuant to this reſolution, they entered Ionia and Æolia, where their main ſtrength lay, and took the city of Cleomena in Ionia, and Cyma in Æolia. This was ſuch a blow to the whole confederacy, that Ariſtagoras, not finding himſelf in a condition, after that loſs, to make head againſt the enemy, reſolved to abandon Miletus, and conſult his own ſafety, by retiring to ſome diſtant place. Accordingly, he embarked with ſuch as were willing to follow him, and ſet ſail for the river Srymon in Thrace, where he ſeized on the territory of Myrcinus, which had formerly been granted by the king to Hyſtiæus. But as he was beſieging a place ſituated beyond thoſe limits, he was killed by the Thracians, and his whole army deſtroyed.

When Ariſtagoras departed from Miletus, he left the government in the hands of Pythagoras, an eminent citizen, who being informed that Artaphernes and Otanes deſigned to bend all their force againſt Miletus, ſummoned a general aſſembly of the Ionians. In this meeting it was agreed that they ſhould not attempt to bring an army into the field, but only to fortify and ſtore their city with all manner of proviſions for a ſiege, and to draw all their forces together, to engage the Perſians at ſea, thinking themſelves, by reaſon of their ſkill in maritime affairs, moſt likely to have the advantage in a naval engage-

ment. The place appointed for their general rendezvouz was Lada, a ſmall iſland over againſt Miletus. Here they met accordingly with a fleet of three hundred and fifty-three ſail. At the ſight of this fleet, the Perſians, tho' double their number, avoided an engagment, 'till by their emiſſaries they had ſecretly corrupted the greateſt part of the confederates, and prevailed upon them to deſert the common cauſe. When at laſt they came to an engagement, the Samians, Leſbians, and ſeveral others, hoiſting ſail, returned to their ſeveral countries. As the remaining fleet of the confederates did not conſiſt of more than one hundred ſhips, they were quickly overpowered by the Perſians, and in a manner entirely deſtroyed. The city of Miletus was immediately beſieged both by ſea and land, and ſoon reduced by the conquerors, who raſed it to the ground, in the ſixth year after the revolt of Ariſtagoras.

ALL the other towns, that had revolted, returned to their duty, either by force or of their own accord. Thoſe that ſtood out were treated as they had been threatened before hand. The handſomeſt of their youths were made eunuchs, and their young women ſent into Perſia. Their cities and temples were reduced to aſhes. Such were the calamities which the Ionians drew upon themſelves, by ſeconding the ambitious views of two enterprizing malecontents, Ariſtagoras and [illegible]

THE

THE latter had his ſhare in the general calamity. For being taken by the Perſians and carried to Sardis, he was immediately crucified by the order of Artaphernes, who haſtened his execution, without conſulting DARIUS, leſt his affection for him ſhould have inclined him to pardon one, who, if he had been again let looſe, would not have failed to create new diſturbances. It afterwards appeared that the conjecture of Artaphernes was well grounded. For when the head of Hyſtiæus was brought to the king, he expreſſed great diſpleaſure againſt the authors of his death, and cauſed his head to be honorably interred, as the remains of a perſon to whom he profeſſed infinite obligations.

YET Hyſtiæus was the moſt bold, reſtleſs, and enterprizing Genius of his age. With him all means were good and lawful, which ſerved to promote the end that he had in view. For he acknowledged no other rule of his actions, but his own intereſt and ambition. To theſe he readily ſacrificed the good of his country, and the lives of his neareſt relations.

THE Phenician fleet having now reduced all the iſlands on the coaſts of Aſia, DARIUS recalled his other generals, and appointed Mardonius, the ſon of Gobryas, a young Perſian nobleman who had lately married one of his daughters, to be commander in chief of all the forces quartered on the coaſt of Aſia, ordering

ordering him to invade Greece, and to revenge on the Athenians and Eretrians the burning of Sardis.

MARDONIUS, having rendezvouſed his forces at the Helleſpont, marched in purſuance of his orders through Thrace into Macedonia; commanding his fleet firſt to reduce Thaſus, and then to coaſt along the ſhore, as he marched by land, that they might be at hand to act in concert with each other. On his arrival in Macedonia, all the country terrified at ſuch a mighty army, ſubmitted. But the fleet in doubling the Cape of Mount Athos, in order to gain the coaſts of Macedonia, was entirely diſperſed by a violent ſtorm, which deſtroyed upwards of three hundred ſhips and twenty thouſand men. His land army at the ſame time met with a misfortune no leſs fatal. For being encamped in a place not ſufficiently ſecured and fortified, the Bryges, a people of Thrace, attacking him in the night, broke into his camp, ſlew a great number of his men, and wounded Mardonius himſelf, who, being diſabled by theſe loſſes, from proſecuting his deſign either by ſea or land, marched back into Aſia, without reaping any advantage for his maſter, or glory to himſelf, in this expedition.

DARIUS, informed of the ill ſucceſs of Mardonius, and aſcribing it to his want of experience thought fit to recall him and appoint two other generals

nerals in his room, Datis a Mede, and Artaphernes, his own nephew, being the ſon of Artaphernes the king's brother, and lately governor of Sardis. But before he would make any further attempts upon Greece, he judged it expedient firſt to ſound the Greeks, and try how thoſe different ſtates ſtood affected to, or were averſe from, the Perſian government. With this view he ſent heralds to all their cities, demanding earth and water in token of ſubmiſſion.

On the arrival of theſe heralds, many of the Greek cities, dreading the power of the Perſians, complied with their demands; as did alſo the inhabitants of Ægina, a ſmall iſland over againſt, and not far from, Athens. But at Athens and Sparta, they did not meet with ſo favorable a reception, being in one place thrown into a deep ditch, and in the other into a well, and bidden to fetch earth and water from thence. This they did in the heat of their reſentment. But when they came to a cooler temper, they were aſhamed of what they had done, looking upon it as a violation of the law of nations. They therefore ſent ambaſſadors to the Perſian monarch at Suſa, to offer him what ſatisfaction he pleaſed, for the affront which which they had put upon his heralds. But Darius, generouſly declaring himſelf fully ſatisfied with that embaſſy, ſent the ambaſſadors back to their reſpective countries; altho' thoſe

thoſe of Sparta voluntarily offered themſelves as victims, to expiate the crime, which their countrymen had been guilty of.

DARIUS, being now entirely bent upon the Reduction of Greece, haſtened the departure of his generals Datis and Artaphernes. Their inſtructions were to plunder the cities of Eretria and Athens, to burn down all their houſes and temples, to make all the inhabitants of both places ſlaves, and ſend them to DARIUS. And for this purpoſe they were provided with a great number of chains and fetters.

THE two generals, having appointed their fleet to meet at Samos, ſet ſail from thence with ſix hundred ſhips, and five hundred thouſand men, ſteering their courſe to Naxus. This iſland they eaſily made themſelves maſters of; and having burned the chief city, and all the temples both of this and the other iſlands in thoſe ſeas, they ſtood directly for Eretria, a town in Eubœa, which they took after a ſiege of ſeven days, by the treachery of Euphorbus and Philagrus, two of the chief citizens. Having ſacked Eretria, and burned the temples, in revenge for what had paſſed at Sardis, and enſlaved the inhabitants, they ſailed next for Attica, agreeably to their orders. Hippias, the ſon of Piſiſtratus, who, as we ſaid above, had fled to the Perſians, conducted them after they landed, to the plains of Marathon. Hence they

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ſent heralds to Athens, and acquainted the citizens with the fate of Eretria, in hopes that this news would frighten them into an immediate ſurrender. The Athenians had ſent to Lacedæmon, to deſire ſuccors againſt the common enemy, which the Lacedæmonians granted. But they could not ſet out 'till ſome days after, by reaſon of an ancient and ſuperſtitious cuſtom which obtained at Sparta, and did not allow them to begin a march before the full moon. Not one of their allies offered to aſſiſt them; ſuch a terror had the Perſian army ſtruck into the cities of Greece. The inhabitants of Platœa alone furniſhed them with a thouſand men. In this extremity the Athenians were obliged to arm their ſlaves; which was contrary to their practice on all other occaſions.

THE Perſian army under the command of Datis conſiſted of one hundred thouſand foot and ten thouſand horſe. That of the Athenians amounted in the whole to ten thouſand men only. It was commanded by ten generals; one of whom was Miltiades. Theſe ten were to have the command of the army, each for one day in his turn. When the army was aſſembled, a diſpute aroſe among them, Whether they ſhould hazard an engagement in the field, or only fortify and defend the city. They were all for the latter opinion except Miltiades. He declared that the only way to raiſe the courage of their own troops, and ſtrike a terror into thoſe of the enemy, was to advance

vance boldly, and attack them with intrepidity. Ariſtides, convinced by the ſpeech of Miltiades, embraced his opinion, and brought over ſome of the other commanders to it. Callimachus likewiſe, who had been very ſtrenuous at firſt againſt ſuch a raſh enterprize, fell in at laſt with Miltiades; and a reſolution was taken to engage the enemy in the open field. All the commanders who were for venturing a battle, when their turn came to command the army, yielded that honor to Miltiades; all ſentiments of jealouſy giving way to the public good. But, tho' he accepted the power, he would not hazard an engagement before his own day. As ſoon as that came, he endeavoured, by the advantage of the ground, to make up what he wanted in ſtrength and number.

Thus the prudent Miltiades, being more than ten times out-numbered by the enemy, drew up his little army at the foot of a mountain, that they might not ſurround him, or fall upon his rear. He covered his flanks with large trees, which he cauſed to be cut down for that purpoſe, and to render the Perſian cavalry uſeleſs. The Athenian forces were ſo drawn up, that they were equal in front to the Perſians. But, becauſe they had not a ſufficient number of men in the centre, that part was extremely weak; the main ſtrength of the army conſiſting in the wings.

All

All things being thus diſpoſed, and the ſacrifice, according to the cuſtom of the Greeks, performed; Miltiades, without waiting for the motions of the Perſians, commanded the ſignal of battle to be given. The Athenians then fell upon the enemy with ſuch courage and reſolution, as cannot eaſily be expreſſed. The Perſians, ſeeing them advance, imputed their conduct to folly and deſpair, being not only few in number, but entirely deſtitute of horſe. After a long and obſtinate fight, the Perſians and Sacæ broke the centre of the Athenians, having made their greateſt efforts againſt that part. The centre was commanded by Ariſtides and Themiſtocles, who with great intrepidity made head againſt the whole Perſian army, 'till being borne down by numbers, and quite over-power'd, they were obliged to give ground. But the Athenians and Platæans, who were in the two wings, having defeated the wings of the enemy, came up to the relief of their centre, juſt as they were betaking themſelves to a precipitate flight, after having maintained a running fight for ſome hours. At their arrival, the ſcale was quickly turned. For attacking the enemy in flank, they ſoon put them in diſorder, and obliged them with great ſlaughter to fly to their fleet, whither they purſued them, took ſeven of their ſhips and burned a great many more.

In this action ſeveral Athenians of great diſtinction were ſlain, and amongſt others Callimachus and

Stasileus, two of the chief commanders, with only two hundred private men. Whereas the Persians left, even according to Herodotus, who makes it much less than any other author, above six thousand dead on the field of battle. Many more were killed in the flight, burnt in their ships, and drowned in the sea, as they attempted to save themselves on board their vessels.

We cannot omitt in this place the extraordinary behaviour of one Cenegyrus, an Athenian Soldier. This man, as he was endeavouring to prevent one of the enemy's vessels from putting off, had first his right hand chopped off, and afterwards his left. On which, at last he took fast hold of it with his teeth.

Most authors affirm that Hippias, the son of Pisistratus was slain in this battle. But Suidas says that he escaped, and died afterwards in the island of Lemnos.

Immediately after the battle, an Athenian soldier stained all over with blood, hastened to Athens, to acquaint his fellow-citizens with the good success of their army at Marathon. When he arrived before the magistrates, who were at that time assembled he was so spent that, having uttered these words, "Rejoice, rejoice, the victory is ours," he fell dead at their feet.

In

It is said that the Persians made so sure of the victory, that they had brought Marble along with them to Marathon, in order to erect a trophy there. This marble the Athenians seized, and caused a statue to be formed of it, by the famous Phidias, in honor of the goddess Nemesis, whose province it was to punish unjust actions. Thus in every contest, either side lay claim to the protection of this goddess. Yet most certain it is, that the Athenians themselves were the aggressors in this war, by the encouragement and assistance which they gave to the revolt of the Milesians.

After this defeat, the Persian fleet, instead of sailing by the islands, in order to return to Asia, doubled the cape of Sunium, with a design to surprize Athens before the return of the army. But the Athenian troops, being apprised of their design, decamped from the plains of Marathon, and marched with such expedition, that they arrived at Athens before the enemy's fleet; and by that means disappointed their measures.

Datis and Artaphernes, arriving in Asia, that they might seem to have reaped some advantage from this expedition, sent the Eretrian captives to Susa. Darius had expressed great indignation against the Eretrians, before the reduction of their city, and charged them with the guilt of beginning the

war: but ſeeing them now his priſoners, and entirely in his power, he was too noble to wreak his vengeance on the proſtrate foe; but generouſly gave them a village in the country of Ciſſia, to inhabit, which was but one day's journey diſtant from Suſa. Here Apollonius Tyaneus found their deſcendants a great many ages after.

As ſoon as the day of the full moon was over, the Lacedæmonians began their march with two thouſand men, and arrived in three days on the confines of Attica; having marched in ſo ſhort a time, one thouſand two hundred ſtades; ſuch was their eagerneſs to be preſent at the battle. But a ſilly and ridiculous ſuperſtition prevented their having a ſhare in the moſt glorious action recorded in hiſtory. For the battle was fought the day before they arrived. They proceeded however to Marathon, where they found the field covered with dead bodies; and having congratulated the Athenians on the happy ſucceſs of the battle, they returned home.

DARIUS, upon the news of the unſucceſsful return of his army, was ſo far from being diſcouraged by ſuch a diſaſter, that he added the defeat at Marathon to the burning of Sardis as a new motive, inciting him to purſue the war with more vigor. He determined therefore to head the army in perſon, and iſſued orders to all his ſubjects, throughout the ſeveral

veral provinces of his extenſive empire, to prepare for this expedition. But, when he had now ſpent three years in making the neceſſary preparations for it, a new war broke out, occaſioned by the revolt of Egypt. This gave him no ſmall uneaſineſs. However, as he was wholly bent on his expedition againſt Greece, he reſolved not to lay that aſide, but at the ſame time to ſend part of his forces to reduce Egypt, and with the reſt to march in perſon againſt his old enemies the Greeks. This is what Herodotus obſerves. But Diodorus Siculus ſeems to inſinuate, that he actually marched into Egypt to reduce the rebels there, and that his enterprize was crowned with ſucceſs.

THIS laſt hiſtorian relates, that while DARIUS was employed in the Egyptian expedition, he deſired to have his ſtatue placed before that of Seſoſtris. But the chief prieſt of the Egyptians told him, that he had not equalled the glory of that conqueror. The king, not at all offended with the honeſt freedom of the Egyptian prieſt, replied that he would endeavour to ſurpaſs it. He adds further, that DARIUS had ſeveral conferences with the Egyptian prieſts upon matters of religion and government; and that having learned with what gentleneſs their ancient kings were wont to treat their ſubjects, he endeavoured after his return into Perſia, to form himſelf upon their model.

ALL things were now in readineſs for the Grecian expedition, when DARIUS died, after a reign of thirty-ſix years. This prince was endow'd with many excellent qualities. His wiſdom, clemency, and juſtice are greatly commended by the ancients. He had the honor to have his name recorded in holy writ, as a father of GOD's people, a reſtorer of the temple, and a promoter of the true worſhip at Jeruſalem. His kindneſs to the Iſraelites was rewarded with a numerous iſſue, a long reign, and great proſperity. For, altho' the Scythian and Greek expeditions proved unſucceſsful, yet he was very fortunate in all his other undertakings. For he not only reſtored and entirely ſettled the empire of Cyrus, which had been very much ſhaken by the impolitic government of Cambyſes, and the uſurpation of Smerdis; but alſo added many great and rich provinces to that prince's conqueſts; namely, India, Thrace, Macedonia, and the iſlands of the Ionian ſea.

CHAP.

CHAP. VII.

Of LUCRETIA.

THE expulsion of the regal government from Rome was owing to the artful ambition of Junius Brutus; who has been cried up by most historians as the great patron of liberty; for no other reason but because the abolition of monarchy was brought about by his great talents. For the exertion of these, and the execution of his private designs, the death of LUCRETIA furnished a proper occasion.

WHILE Tarquin, surnamed the Proud, who then reigned, and the people of Rome, were busied in building the capitol, a cruel plague broke out, and the king sent his two sons, Titus and Arunx, to consult the Oracle at Delphi about the cause and cure of the contagion. The princes prepared magnificent presents for Apollo; and Junius Brutus, who was to attend them for their amusement, resolved to carry his offering too. He was the son of that old and venerable patrician, Marcus Junius whom Tarquin for the sake of his estate, had caused to be assassinated, together with his other son, at the beginning of his reign.

reign. This only eſcaped at that time by counterfeiting infanity, and had acted the part of an ideot at court ever ſince, which procured him the name of Brutus. His affected follies had ſomething in them inexpreſſibly amuſing; and he knew how to make uſe of them at proper times, and to ſuppreſs them when unſeaſonable. The princes, who were his couſins, (for the father of Brutus had married a daughter of the elder Tarquin) were exceedingly entertained with his humour; for which reaſon he had been appointed to attend them to Delphi. The preſent which he made choice of for the God, was an Elder ſtick. This was matter of diverſion for the whole court. However, as he was well appriſed, that the gods of thoſe times, or their miniſters, were affected with the value of their donation, he had the precaution to incloſe a rod of gold in the hollow of the ſtick, without any body's knowledge. This was a proper ſymbol of his own mind and conduct. For he concealed the moſt valuable gifts of nature under a contemptile outſide.

All things being got ready, they ſet out for Delphi; and the young princes, having executed their father's commands, enquired of the Oracle, which of them ſhould be prince of Rome. The god anſwered, that the government of Rome was reſerved for him who ſhould firſt kiſs his mother. This the princes underſtood literally, and therefore agreed

to

to do it both together, that they might reign jointly. But Brutus, knowing the meaning of the Oracle, as ſoon as they arrived in Italy, pretended to fall down by chance, and kiſſed the earth, the common mother of all men.

On their return to Rome, they found the city in great commotion on account of the war, which the king had declared againſt the Rutuli, under pretence that they had entertained ſome Roman exiles. He had already inveſted Ardea, their metropolis, which lay ſixteen miles ſouth-eaſt of Rome. While they lay before this place, the officers, having a good deal of leizure, uſed to make frequent entertainments for one another in their quarters. One day, when Sextus Tarquinius was entertaining his brothers, and his kinſman Colatinus, the converſation happened to turn upon the merit of their wives; every one extolling the good qualities of his own. This occaſioned a ſort of difference, and in order to end it, they agreed to mount their horſes immediately, as they were heated with wine, and go and ſurprize their wives. She, whom they ſhould find beſt employ'd in the manner moſt ſuitable to her ſex, was by common conſent to have the preference. Away therefore they poſted, but firſt to Rome, where they found the king's daughters-in-law ſpending their time in feaſting and diverſions. From Rome they haſtened to Collatia, where they found LUCRETIA, the

the wife of Collatinus, in the midſt of her maids, ſpinning and working in wool, tho' the night was far advanced before their arrival. Hereupon they unanimouſly did juſtice to her character and gave her the preference; and, after a noble entertainment, returned the next day to the camp before Ardea.

SEXTUS, captivated with the beauty of this diſtinguiſhed lady, found a pretence to return very ſoon to Collatia; where he was entertained by her in her huſband's abſence, with great civility and reſpect. At midnight he found means to convey himſelf into her bed-chamber, approached her bed with his drawn ſword, and laying his hand on her breaſt, threatned her with preſent death, if ſhe offered to make the leaſt diſturbance. LUCRETIA awaking, and ſeeing death ſo near, was in the greateſt confuſion imaginable; while Sextus, declaring his paſſion, endeavoured by intreaties, mixed with menaces, to make her yield to his deſires. But when he found that all was in vain, and that even the fear of death could not prevail upon her to conſent, he threatened her with ignominy, telling her, that if ſhe would not yield, he would firſt kill her, and then lay one of her ſlaves by her ſide, and declare to the world that he had only revenged the injured honor of Collatinus. The dread of infamy got the better of LUCRETIA's conſtancy; and Sextus, having obtained his wiſhes, returned early the next morning to the camp.

BUT

BUT now LUCRETIA, not being able to endure the thoughts of life, after the violence that ſhe had ſuffered, wrote to her huſband to meet her at her father's houſe, and then went to Rome in her chariot. Livy ſays, that ſhe deſired her father and huſband to meet her at her own houſe. With her father Lucretius, came Publius Valerius, afterwards Poplicola; and with her huſband, Lucius Junius Brutus, and many other Romans of diſtinction. For LUCRETIA had acquainted them, that ſhe had an affair of the utmoſt conſequence to impart to them.

WHEN the aſſembly was pretty numerous, ſhe diſcloſed in few words the whole matter, declared her firm reſolution not to outlive the loſs of her reputation; and conjured them not to let the crime of Sextus Tarquin go unpuniſhed. They all endeavoured to comfort her, telling her that there could be no guilt, where the heart was innocent and the will diſſenting. But the Roman heroine, embracing her father and huſband with a floud of tears, plunged a dagger which ſhe had concealed under her garment, into her breaſt, and fell down dead at their feet. While ſo tragical a ſight filled the ſpectators with grief and conſternation, Brutus, throwing off his long diſguiſe, drew near the body of LUCRETIA, and ſnatching the poniard out of her boſom, told her relations there preſent, that tears and lamentations could not be heard, while vengeance cried ſo loud.

Then

Then, ſhewing the bloody poniard to the aſſembly, "I ſwear (ſaid he) by this blood, which was once "ſo pure, and which nothing but the deteſtable vil-"lainy of Tarquin could have polluted, that I will "purſue Lucius Tarquinius the Proud, his wicked "wife, and their children, with fire and ſword; nor "will ever ſuffer any of that family, or any other, "to reign at Rome. Ye Gods, I call you to witneſs "this my oath." At theſe words he preſented the dagger to Collatinus, Lucretius, Valerius, and the reſt of the company; and engaged them to take the ſame oath.

THESE noble Romans, ſurprized at the ſudden and unexpected appearance of ſo much wiſdom in an ideot, thought him inſpired, and gave up themſelves entirely to his counſels. He then let them know, that his folly had been feigned, exhorted them to revenge the death of LUCRETIA, and encouraged them to ſhake off the ſhameful yoke under which they had ſo long groaned. By theſe meaſures he at the ſame time revenged the murder of his father and brother, and paved the way to his own advancement. Finding them all reſolved to ſubmit to his conduct, and to take ſuch meaſures as he ſhould judge moſt proper for the execution of his deſign, he commanded the gates to be ſhut, that all might be kept a ſecret from Tarquin, 'till ſuch time as the people might be aſſembled, the dead body expoſed, and a public decree paſſed for baniſhing the king.

THE

THE ſenate being convened, no one oppoſed the baniſhment of Tarquin; but as they were divided in their opinions with reſpect to the new form of government, Brutus repreſented to them the abſolute neceſſity of coming to a ſpeedy reſolution, ſhewing them, that the regal power was not conſiſtent with the ſecurity of the ſtate and ſafety of the people; that the government was therefore not to be truſted with one man, but that two were to be choſen by the people, who ſhould govern with equal authority and power. Then, becauſe names alone gave ſome people offence, he adviſed them to change the name of kingdom for that of common-wealth, and, inſtead of the title of king and monarch, to give thoſe who ſhould govern, ſome more modeſt and popular name. He added that the main thing to keep theſe magiſtrates in awe, would be to prevent their perpetual power; and that, if they were annual, after the manner of Athens, they might learn both how to obey, and how to command. Laſtly, to amuſe thoſe who thought the title neceſſary to the well-being of the ſtate, that the name of king might not be wholly loſt, he was for giving it to one who ſhould be charged with the care of religious matters, and be called Rex Sacrorum. This employment was to be for life, and attended with immunity from warfare. But the Rex Sacrorum was only to concern himſelf with thoſe religious rites which the king had charge of before. The particulars of his ſpeech were all

approved by the ſenate; and a decree was immediately iſſued for baniſhing the king and all his poſterity.

BRUTUS, having thus gained the ſenate cauſed the yet-bleeding LUCRETIA to be carried to the place, where the general aſſemblies were uſually held; and placing the dead body where it might be ſeen by all, he ordered the people to be called together. When the multitude were aſſembled, he began his ſpeech to them by explaining the myſtery of his paſt conduct, and the neceſſity that he had been under, for more than twenty years together, of counterfeiting folly, as the only means of preſerving his life, after the murder of his father and elder brother. Then he proceeded to acquaint them with the reſolution, which the patricians had taken to depoſe the tyrant; and preſſed them in the ſtrongeſt terms, to concur in that deſign. He enumerated the many crimes, which had rendered Tarquin odious to his ſubjects; that he had poiſoned his own brother and wife, murdered his lawful ſovereign, and filled the common ſewers with the bodies of the nobility; that he came to the throne as an uſurper, and continued on it as a tyrant; being treacherous to his beſt friends, and inhuman to all his ſubjects; that his three ſons were of a temper as tyrannical as himſelf, eſpecially the elder, of which they had a diſmal inſtance before their eyes; that ſince the king was abſent

ſent, and the patricians reſolved to ſhake off the yoke, neither men, money, nor foreign aid ſhould be wanting, had they but courage for the enterprize. He concluded with urging, that it was ſhameful in them to think of commanding the Volſci, the Sabines, and other nations abroad, while they were ſlaves at home; and to maintain ſo many wars, in order to gratify the ambition of a tyrant, while they had not courage to undertake one for their own liberty. As for the army before Ardea, he told them, that he did not doubt but they would readily join in whatever ſhould be agreed upon within the city.

THE multitude, tranſported with joy at the thoughts of liberty, gave their conſent with loud acclamations, and called for arms. But Brutus did not judge it adviſable to put arms into their hands, 'till they had confirmed by their ſuffrages, the decree of the ſenate, baniſhing Tarquin. This decree deprived him of all the prerogatives belonging to the regal authority, condemned him and all his poſterity to perpetual baniſhment, and devoted to the infernal gods every Roman who ſhould by word or deed attempt his reſtoration. The Curiæ being aſſembled, and the decree propoſed, they were all unanimous in confirming it.

AND now the adminiſtration being reduced to an interregnum, Lucretius was by the ſuffrages of

the people declared Interrex. So that it was his buſineſs to prepare every thing for the election of the new magiſtrates. He therefore called the people together once more, not by Curiæ, but by centuries; and directed them to come armed into the Campus Martius, in order to elect their new governors, who, according to the plan of government propoſed by Brutus, and approved by the people, were to be called Conſuls. The interrex propoſed to the people Junius Brutus, the head of the conſpiracy, and Tarquinius Collatinus, the huſband of LUCRETIA. They were accordingly elected with unanimity to the new dignity, and proclaimed Conſuls. Thus was the oracle fulfilled.

IN the mean time Tarquin, being informed by ſome who had got out of the city before the gates were ſhut, that Brutus was raiſing commotions to his prejudice, haſtened to Rome, attended only by his ſons, and a ſmall number of his moſt truſty friends. For he was little apprehenſive of a conſpiracy carried on by one whom he deſpiſed as an ideot. But finding to his great ſurprize, the gates ſhut, and the people in arms upon the walls, he returned with all poſſible expedition to the camp. There the army during his ſhort abſence, had been gained over by the conſpirators to their party. Livy tells us, that Brutus went in perſon to the camp; and that he arrived before Ardea at the ſame time that Tarquin appeared at

at the gates of Rome. Others ſay, that the new conſul ſent letters to the camp, giving an account of the reſolutions taken at Rome, and exhorting the troops to ſhake off the tyrannical yoke. However that be, certain it is, that before Tarquin returned, the ſoldiers, being convened by centuries, had unanimouſly agreed to receive the decree of the city; ſo that, when Tarquin returned, they refuſed to admit him. The tyrant, being thus driven from his capital, and abandoned by his troops, was forced at the age of ſeventy-ſix, to fly with his wife and children to Gabii, or as Livy will have it, to Cære in Hetruria. Titus Herminius and Marcus Horatius, who commanded the army under Tarquin, made a truce with the Rutulians for fifteen years; and, having raiſed the ſiege of Ardea, returned to Rome with all their forces. Thus ended the regal ſtate of Rome, two hundred and forty-two years, according to the common computation, after the building of the city; and a new form of government was introduced, which, without any conſiderable alteration, ſubſiſted to the times of the emperors.

CHAP. VIII.

Of GELON.

IT was in the reign of GELON, that the city of Syracuſe firſt made a conſiderable figure. He was born in the city of Gela in Sicily, from which place it is probable that he took his name. He ſignalized himſelf in the wars which Hippocrates the tyrant of Gela, carried on againſt the neighbouring ſtates, moſt of which he reduced, and was very near making himſelf maſter of Syracuſe. For he defeated the Syracuſians in a battle fought on the banks of the Helorus. As it was, he obliged them to deliver up to Hippocrates the city of Camarina, which 'till that time they had always been in poſſeſſion of.

AFTER the death of Hippocrates, GELON took upon him the adminiſtration in the name of Hippocrates' children, who were his wards; and being oppoſed by the citizens, defeated them in battle. On this he is ſaid to have ſeized on the ſovereignty for himſelf. Encouraged by this ſucceſs, he undertook to reſtore ſome Syracuſians, who had been expelled their city by a contrary faction. With theſe exiles he marched from Caſmene to Syracuſe, where he

he was received by the populace with loud acclamations, and put in poſſeſſion of the city. Being now maſter of ſo wealthy a place, he gave the government of Gela to his brother Hiero, and bent all his thoughts on the beautifying of Syracuſe, and extending the limits of that ſtate. His firſt care was to people it well; and therefore, having deſtroyed the city of Camarina, he removed the inhabitants to Syracuſe.

He had, ſoon after, ſome diſputes with the Megareans, who were ſupported by all the Eubœans that inhabited Sicily. But their joint forces were not able to cope with Gelon, who drove them out of the field, took and razed their cities, and tranſplanted the moſt wealthy of the inhabitants to his favourite city. Here he allowed them to enjoy the ſame rights and priviledges as the natives themſelves. The common people he ſold for ſlaves, obliging the purchaſers to tranſport them out of the iſland. For he ſaid that "It was more eaſy to go-"vern a thouſand men of ſubſtance, than one who "had nothing to loſe."

By theſe wiſe meaſures the power of Syracuſe roſe in a ſhort time to a very great height; and the friendſhip of Gelon was courted not only by the neighbouring ſtates, but by thoſe of Greece, namely, thoſe of Athens and Lacedæmon, who jointly

jointly ſent ambaſſadors into Sicily, inviting him to enter into an alliance with them againſt Xerxes king of Perſia, who was ready to invade Greece with a formidable army.

GELON, it ſeems, had been before this time engaged in a war with the Carthaginians, and on that occaſion had implored in vain the aſſiſtance of the Athenians and Lacedæmonians. For he now upbraided the ambaſſadors with the contempt which Athens and Lacedæmon had ſhewn him, when he ſollicited ſuccours againſt the Carthaginians. However, he declared at the ſame time, that he was ſo far from retaliating ſuch ungenerous treatment, that on the contrary, he was ready to ſupply them with two hundred galleys, twenty thouſand men completely armed, two thouſand horſe, two thouſand bow men, two thouſand ſlingers, two thouſand light horſe; and moreover, to furniſh the whole Greek army with corn, during the continuance of the war; on condition that they would appoint him commander in chief of all their forces.

THIS propoſal was rejected by the ambaſſadors with indignation. They told him that, if he was willing to ſuccour Greece under the conduct of the Athenians and Lacedæmonians, they would willingly enter into a confederacy with him againſt the common enemy. But, if he diſdained to obey their orders

orders, they did not care for his aſſiſtance. GELON replied with a great deal of temper, that he could not help thinking that he had a better claim to the ſupreme command than either the Lacedæmonians or Athenians, ſince he had a far greater number both of ſea- and land forces: yet he would abate ſomewhat of his firſt pretenſions, and be ſatisfied with the command either of the fleet or the army, and allow them to chuſe which of the two they liked beſt. The ambaſſadors, notwithſtanding the great ſtreights their reſpective countries were in on that diſtreſsful occaſion, would not liſten to any ſuch propoſals. Whereupon they were commanded by GELON to quit his dominions forthwith.

IN the mean time GELON, being informed that Xerxes, had croſſed the Helleſpont, and apprehending that the Greeks would not be able to reſiſt ſo formidable a power, diſpatched to Delphi one Cadmus, a perſon whom he could confide in, with rich preſents; enjoining him to wait the event of a battle, and, in caſe Xerxes ſhould conquer, to preſent him with the treaſure, and to pay him homage in his name; but, if the Greeks ſhould get the better of the barbarians, to bring back the preſents to Sicily.

THE perſon employed on this occaſion was himſelf an heroe and a patriot. For Cadmus had been formerly lord of Cos, and had received the dominion

of

of that iſland by inheritance from his anceſtors. But, becauſe they had uſurped that ſovereignty, and unjuſtly deprived the inhabitants of their liberty, he voluntarily reſigned his authority, reſtored the Coans to their ancient rights and priviledges, and retired to the city of Zancle in Sicily, where he lived a private life. GELON, who was well acquainted with his character, now entruſted him with preſents of an immenſe value. Neither was he deceived in the opinion which he had entertained of his integrity. For Cadmus no ſooner heard that the Perſians had been defeated, and that Xerxes was retiring with his forces, than he returned to Sicily, and delivered up to GELON the treaſures which had been committed to his truſt, and which with impunity he might have appropriated to himſelf.

GELON ſeems at this time to have been quite ignorant of the alliance which Xerxes had concluded with the Carthaginians, before he undertook his expedition into Greece. By that treaty it was agreed, that while the Perſians invaded Greece, the Carthaginians ſhould fall on thoſe who were of the Greek name in Sicily and Italy, that they might be diverted from aſſiſting one another. Purſuant to this agreement, the Carthaginians made vaſt preparations with a view to recover the places, which they had formerly poſſeſſed in Sicily. And theſe preparations are ſaid to have been continued for three years.

During

During this time Hamilcar, the ſon of Hanno, who was charged with the management of the war, not only raiſed what forces he could in Africa; but alſo with the money ſent him by Xerxes, hired a great number of mercenaries in Spain, Gaul and Italy. So that his army amounted to three hundred thouſand men, and his fleet to two thouſand ſhips of war, and three thouſand tranſports.

WITH this formidable army Hamilcar ſailed from Carthage, and landed without oppoſition at Panormus. He then laid ſiege to Himera, a maritime city in that neighbourhood. Theron, the Tyrant of Agrigentum, whoſe daughter GELON had married, was then in poſſeſſion of Himera, having driven from thence Terrillus, to whom that city did of right belong. The tyrant, ſeeing his city all on a ſudden inveſted with ſo numerous an army, diſpatched meſſenger after meſſenger to his ſon-in-law, imploring a ſpeedy ſuccour.

GELON, upon the firſt notice that he had of Theron's diſtreſs, drew together an army of fifty thouſand foot, and five thouſand horſe, and marched with all poſſible expedition to his relief. The Carthaginian general, on his ſitting down before Himera, which was a place of great ſtrength, had cauſed two large camps to be well fortified. In one of them he lodged his land-army; and his ſhips, which he had

had cauſed to be drawn aſhore, in the other, placing there all his marines for their defence.

GELON, upon his arrival in the neighbourhood of Himera, intercepted a courier carrying letters from the inhabitants of Selinus, who were confederates of the Carthaginians, to Hamilcar. By theſe he underſtood, that Hamilcar was to offer the next morning in the camp of the marines, a ſolemn ſacrifice to Neptune; and that he had appointed the Selinuntine cavalry to join him the ſame day in the ſaid camp. GELON, taking advantage of this intelligence, drew out an equal number of his own horſe, ordering them to advance to the enemy's camp about the time agreed on, as if they were Selinuntines. His orders were put in execution, and the body of cavalry admitted, without the leaſt ſuſpicion, into the camp. Hamilcar was then buſy in ſacrificing, and the greater part of the ſoldiery attending him without arms. The Syracuſians therefore, without the leaſt oppoſition, making up to Hamilcar, killed him, purſuant to their general's order, cut in pieces moſt of his marines, and ſet fire to his ſhips.

IN this critical conjuncture, GELON, who had notice of the ſucceſs by ſignal given him from the top of a neighbouring hill, drew out his army, and attacked the other camp. The Carthaginians at firſt made

made a gallant reſiſtance. But when news was brought to them of their generals death, and they ſaw at the ſame time their whole fleet in a blaze, their ſpirits failed them, and they had no longer courage to ſtand their ground, but betook themſelves to a precipitate flight. Then the ſlaughter was dreadful It is ſaid that no fewer than an hundred and fifty thouſand were killed in the purſuit. The reſt retired to an eminence, where they made head for a time againſt the enemy. But being ſurrounded on all ſides, without any hopes of relief, they were obliged for want of proviſions to ſurrender at diſcretion. So that of this mighty army, the greateſt that had ever been raiſed in thoſe weſtern parts, not a ſingle man made his eſcape. Diodorus Siculus ſays, that the Carthaginians were defeated in Sicily on the ſame day that Leonidas was killed at Thermopylæ.

AFTER the battle, GELON amply rewarded all thoſe who had ſignalized themſelves in the action, eſpecially the body of horſe, to which he was chiefly indebted for the victory. The greateſt part of the ſpoils which were of immenſe value, he offered to the gods, adorning with them the temples of Syracuſe and Himera. The captives he ſhared with his allies, who employed them in public works for the common good. And ſo many were taken that all Africa, as our author ſays, ſeemed to be tranſplanted into Sicily. Some of the private citizens of Agrigentum,

who had diſtinguiſhed themſelves above the reſt, had five-hundred men each. They were all put in irons, and ſet apart for the public ſervice. And on this occaſion it was, that the Agrigentines built their famous temple, and made thoſe conduits which were ſo much admired by the ancients, and called Phœaces, from one Phœax, who was the overſeer of the work.

Of the two thouſand ſhips of war and three thouſand tranſports, of which the Carthaginian fleet conſiſted, eight ſhips only, which happened to be out at ſea when the camp of the marines was taken, made their eſcape and ſailed for Carthage: but, before they reached that place, they were all caſt away; a few men only being ſaved in a ſmall boat. Theſe arriving at Carthage, brought the diſmal news of the entire defeat of their army, and the loſs of their fleet.

The grief, conſternation and deſpair, which ſuch an unexpected diſaſter occaſioned in the city, is not to be expreſſed. As the Carthaginians, in all great reverſes of fortune, ever loſt their courage and ſunk into deſpondence, they looked upon themſelves as utterly ruined, expecting every moment to ſee the victorious army land at Carthage. In this fright they immediately diſpatched ambaſſadors into Sicily, enjoining them to ſtrike up a peace with Gelon upon any terms. The ambaſſadors without delay put

to

to ſea; and landing at Syracuſe, threw themſelves at the conqueror's feet, and with many tears begged him to receive their city into favor, and grant them a peace upon what conditions himſelf ſhould think fit to preſcribe. GELON heard them with great humanity, and, being touched with compaſſion, granted them a peace upon the following conditions; *viz.* "That they ſhould pay two thouſand talents of ſilver "to defray the expences they had put him to; "ſhould build two temples where the articles of the "treaty ſhould be lodged, and kept as ſacred; and "that, for the future, they ſhould abſtain from of-"fering human ſacrifices."

THIS laſt article ſhews the humanity of GELON's temper. And indeed no prince ever gave more inſtances of good-nature than he; after his authority was once eſtabliſhed. Some acts of ſeverity, which he is ſaid to have practiſed, before he was firmly ſeated on the throne, are generally aſcribed to his counſellors, who prompted him to them againſt the natural bent of his benevolent diſpoſition. The Carthaginians did not think this a dear purchaſe of a peace, which was abſolutely neceſſary for their affairs, and which they durſt hardly hope for. They now ſhewed their gratitude to Demarata, GELON's wife, who had been chiefly inſtrumental in procuring them ſo favorable a peace, by ſending her a crown of gold, which was valued at an hundred talents.

THIS crown GELON turned into money, and coined pieces called from his wife's name, Demaretia, each of them being of the value of ten Attic drachmas.

GELON after the concluſion of the peace, having nothing to fear from Africa, reſolved to embark his troops, and paſſing over into Greece, join his countrymen there againſt the Perſians. For, upon ſecond thoughts he had changed his mind, and reſolved rather to ſerve under the Lacedæmonians and Athenians, than ſuffer the barbarians to inſult over thoſe of the Greek name. For Sicily and the lower part of Italy had been ſettled with colonies from Greece.

BUT when all things were in readineſs for this expedition, a meſſenger from Corinth brought him the joyful news of the victory which the Greeks had gained at Salamis, and at the ſame time acquainted him that Xerxes, with a great part of his army had left Europe. Hereupon he diſbanded his army, after having commended his ſoldiers and officers for the forwardneſs they had ſhewn to aſſiſt their countrymen in Greece, and given each of them ſome token of his favor. He commanded the allies to return to their reſpective homes; and the mercenaries he quartered in places at a great diſtance from his metropolis of Syracuſe.

AND

And now, having no troops within, or near the city, he ſummoned a general aſſembly of all the inhabitants of Syracuſe, commanding them to come armed, as if they were to encounter an enemy. When they were met, he himſelf repaired to the aſſembly without arms or guards, and there gave them an account of his whole conduct, ſhewing to what uſes he had applied the ſeveral ſums with which he had been entruſted, and in what manner he had employed his authority, adding that "he had never "any thing elſe in view, but the public welfare. "But however, if he had through ignorance done "any thing amiſs, they were at full liberty to in-"flict what puniſhment they thought fit, ſince they "were all well armed, and himſelf without arms or "guards to ſkreen himſelf from their vengeance."

The numerous aſſembly, ſtruck with ſo unexpected a ſpeech, and ſtill more with the unuſual confidence which they ſaw repoſed in them, anſwered with loud acclamations, calling him their Great Benefactor, their Deliverer, their king. This laſt title Gelon had ever declined, ſtyling himſelf only Prætor of Syracuſe. But the Syracuſians obliged him, before he left the aſſembly, to accept of it, and with one conſent inveſted him with the ſupreme authority. Nor did their gratitude ſtop here. A decree paſſed without oppoſition, which ſettled the crown after his death on his two brothers, Hiero and

Thraſybulus. And becauſe he had, by coming without arms or guards into the aſſembly, put his life into their hands, they commanded a ſtatue to be erected, repreſenting him ſimply in the habit of a citizen, hoping thereby to tranſmit the memory of ſo remarkable an action to the lateſt poſterity.

THIS ſtatue met afterwards with a very ſingular fate. About an hundred and thirty years after it had been ſet up, Timoleon, having reſtored the Syracuſians to their ancient liberty, thought it adviſeable to ſell all the ſtatues of the princes who had governed 'till that time; in order to eraſe the leaſt footſteps of tyranny, and at the ſame time to relieve the wants of the people. But firſt he brought them to a trial, as ſo many criminals, hearing the depoſitions and witneſſes againſt them. They were all condemned with one voice, this ſtatue of GELON excepted. For this found an eloquent advocate in the ſincere gratitude which the citizens ſtill retained for ſo beneficent a prince.

THE Syracuſians had no cauſe to repent their having entruſted him with the ſovereign power. For he employed the ſhort time of his reign in the [illegible] royal care of making his people happy. He was the firſt man, who became more virtuous by being raiſed to a throne. Before his power was eſtabliſhed, he was, contrary to his natural diſpoſition, obliged

obliged to uſe ſome ſeverity, as we have obſerved before. But when the ſupreme authority was, by the common conſent of the citizens, put into his hands, he made it his only ſtudy to oblige, and to ſerve the public to the utmoſt of his power, without any regard to his private eaſe and advantage.

THE firſt thing he did, after his acceſſion to the throne, was to beſtow on ten thouſand foreigners, who had ſerved under him, all the rights and priviledges of Syracuſian citizens. This he did with a view to people his capital, to encreaſe the power of the ſtate, and to reward the ſervices of ſo many brave men, who had expoſed their lives for the defence of the city. He was particularly famous for his honeſty, truth and ſincerity, rare qualities in a prince. For he is ſaid to have never wilfully wronged a ſubject, nor ever to have promiſed a thing, which he did not perform.

HAPPENING once to be in great want of money for carrying on an expedition, and not caring to load his ſubjects with extraordinary taxes, he convened the people, laid before them the ſtate of his finances, and deſired them to contribute voluntarily what every one could afford, and ſhould think proper. This was before his victory over the Carthaginians; and the Syracuſians, not yet well enough acquainted with GELON's character, ſeemed unwilling

ling to be at any expence on account of that expedition for which the money was deſigned. He therefore entreated them to lend him the neceſſary ſum, aſſuring them, that tho' it was to be employed for the public good, they ſhould be reimburſed, as ſoon as the war was ended. He was then furniſhed with the ſum he wanted; which he not only paid with punctuality at the time, but divided great part of the booty, which he got in that expedion, amongſt thoſe who lent it.

The encouragement of Agriculture was one of the great objects of his attention. And he took great pains to make his ſubjects regard it as an honorable employment. He animated the huſbandmen by his preſence, and took delight in employing his ſpare hours in working with them in the fields. His deſign in ſo doing, was not merely to render the country rich and fruitful, tho' this was a noble motive; but alſo to inure his ſubjects to toils, and ſo to preſerve them from a thouſand diſorders, which inevitably attend a ſoft and indolent life.

He was a profeſſed enemy to all luxury, pomp, and oſtentation, and ever uſed his utmoſt endeavours to baniſh from his dominions all ſuch callings as had a natural tendency to debauch the manners, and enervate the courage of his ſubjects. From his infancy he ſhewed a great diſinclination to muſic, which

which was yet in great repute among the Greeks. While he was one day at an entertainment, a lyre being preſented, according to the cuſtom which then prevailed, to each of the gueſts; when it was GELON's turn to play, he, inſtead of ſounding the inſtrument, as the reſt had done, cauſed his horſe to be brought, and mounting him with wonderful agility and grace, ſhewed them that he had learned a more noble and manly exerciſe than that of playing on the lyre.

EVER ſince the defeat of the Carthaginians, the ſeveral cities of Sicily enjoyed a profound peace. Such as had ſided with the enemy, were upon their firſt application generouſly pardoned by the conqueror, and ſuffered quietly to enjoy their ancient liberties. The Syracuſians above all others were happy under the auſpicious government of ſo good and beneficent a prince. Their republic indeed was changed into a monarchy. But the laws, not the monarch, bore the whole ſway. Their properties were as ſafe, their liberties as extenſive, as when they were their own maſters, and their city in a much more flouriſhing condition than ever. Their king aſſumed no part of the kingly office, beſides the toils and cares of it, and the ſatisfaction of procuring happineſs to others; which is the greateſt of all ſatisfactions. He was often heard to ſay, that the Syracuſians, in placing the crown upon his

his head, could have no other view but to engage him, by ſo ſignal a favor, to defend the ſtate, to preſerve order in all things, to protect innocence and juſtice, and to exhibit by his ſimple, modeſt, frugal and regular life, a pattern of all civil virtues to his ſubjects. And this glorious deſign he anſwered beyond any prince that had ever ſwayed a ſceptre before him. For his whole life was taken up in promoting the worſhip of the Gods, the obſervance of the laws, and the welfare of his ſubjects.

But his reign was ſhort, Heaven only having ſhewn, as we may ſay, to the world, that thoſe who in after-ages were to be ſet over others, might in Gelon have a perfect pattern of all the virtues which adorn the regal ſtation. He died of a Dropſy in the third, or the beginning of the fourth, year of his reign; dating the commencement of it from the decree of the Syracuſians above mentioned. The grief of his ſubjects for the loſs of their beſt friend and common father, as they not undeſervedly ſtyled him, was equal to the love and eſteem which they had entertained for him, while living. Even on his death-bed he gave an inſtance of his reſpect for the laws. The Syracuſians had enacted one againſt the extravagant pomp of funerals. Gelon therefore, always willing to confirm, by his example, what the people had agreed upon, entreated his brother

ther Hiero, who was to ſuccede him, to be careful that this law was ſtrictly obſerved in his funeral.

THE whole city accompanied the body of their beloved king to the place where it was to be interred, tho' more than twenty miles diſtant from Syracuſe. The people, in token of their gratitude and affection for ſo excellent a prince, erected upon the ſpot where he was buried, a magnificent Mauſoleum, ſurrounded with nine towers of a ſurprizing height, and exquiſite ſtructure; and decreed him thoſe honours, which were uſually paid to the demigods or heroes. The Carthaginians afterwards demoliſhed the Mauſoleum, and Agathocles the towers. But, ſays our hiſtorian, neither violence, envy, nor time which deſtroys all other things, could efface the glory of his name, or aboliſh the memory of his exalted virtues and noble actions, which love and gratitude had engraved in the hearts of his ſubjects.

PLINY relates an extraordinary occurrence out of Philiſtus on this occaſion; that, when the body of GELON was burned, according to the cuſtom of thoſe times, his favorite dog followed the body of his deceaſed maſter to the funeral pile, and, throwing himſelf into the flame, was with it reduced to aſhes.

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